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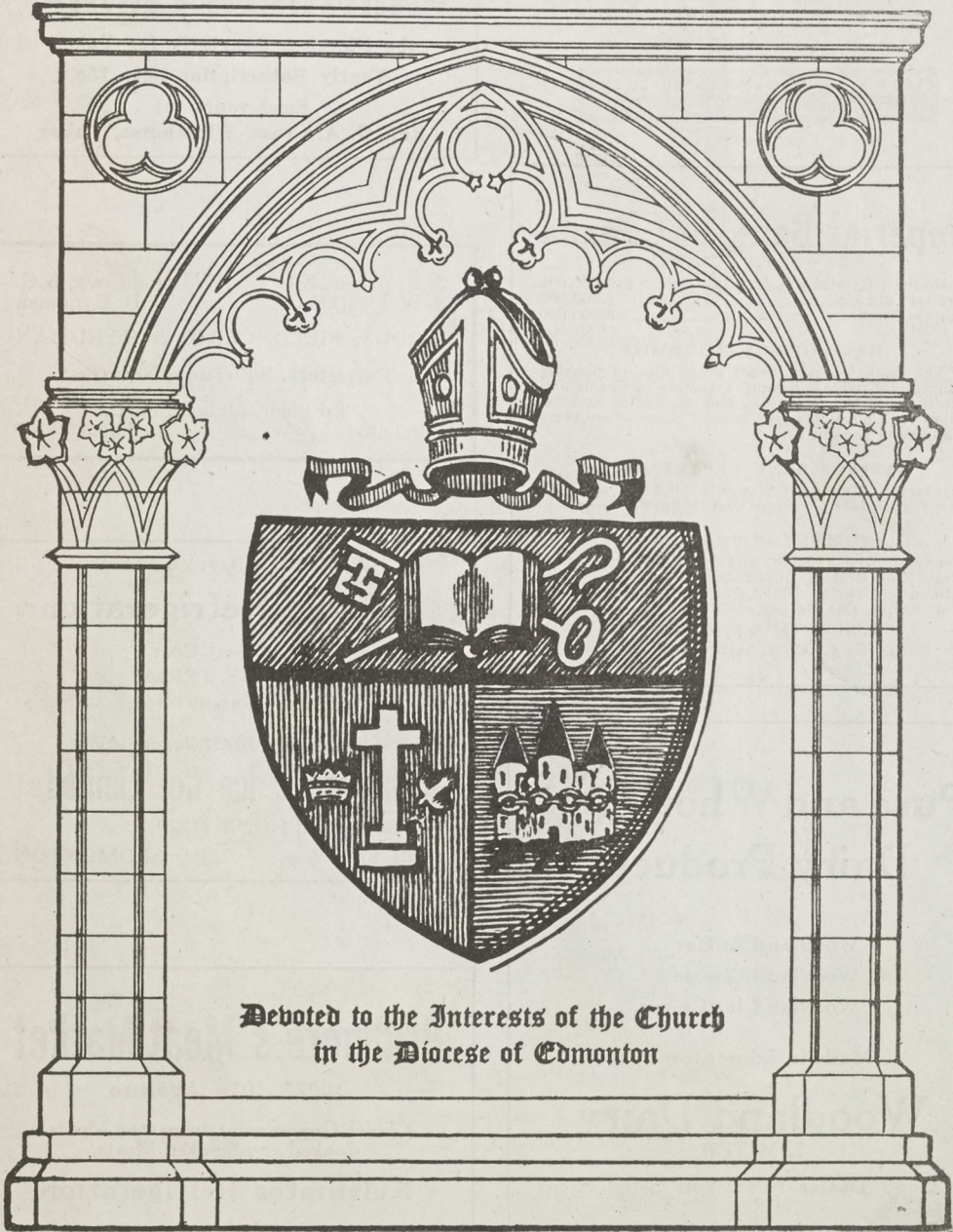
# The Church Messenger

DIOCESE OF EDMONTON

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Devoted to the Interests of the Church  
in the Diocese of Edmonton



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### Editorial

## Youth and Religion

The Bishop of Bedford hit the nail on the head when he stated recently that young people do not want a "watered-down" religion. "They will not stand for it," he said, "if they did, they should not." There is unfortunately some divergence between what people do, and what they ought to do, and the interval is not invariably bridged, even in the matter of "watered-down" religion. Far too many people in this country still believe that Christian character is a natural development in human lives which springs spontaneously like wisdom teeth in everybody who is not something of a freak. There is still far too great a tendency to confuse religion with benevolence, and Christianity with sentiment.

On the other hand, it is a welcome truth that many of the younger generation are ready, and perhaps secretly longing, to discard the woolly and emollient religion which has been so widely presented to them, and to desire a faith which appeals to the head and will no less than to the cockles of the heart. As the Bishop said, whatever is taught to young people ought to show a bite and a challenge. Religious claims which make no demand on the individual who accepts them are rightly regarded with some contempt by a generation which takes its station in the trenches and the craters. They are fighting barbarism with their brains as much as with their hands; they know that human victory will only be given to mind and imagination and those high spiritual qualities called forth by the very arduousness of man's vocation. If only thus earthly kingdoms be sustained, is it imaginable that the Kingdom of Heaven can be taken by storm without at least an equal effort of the mental and spiritual side of human nature?

It is therefore useless any longer to tell the intelligent youth of the country that they should be good; still less that, if they are good, they will be happy. Morality—though a Christian and not a worldly morality—is the rightful outcome of sincere religious conviction, but it is not to be confused with religion itself. The people who talk loudest and longest about the Sermon on the Mount seldom take its moral precepts very literally; they pick and choose according to their browsing moral fancy, and never so much as recall that the Sermon on the Mount lays no less stress on the ascetic practices of prayer, fasting and almsgiving than on the pleasant social virtues of temperance and kindliness.

But the young man or woman who faces life intelligently wants something deeper than morality. He wants a reason for his morality. If he is to be good why must he be good? Again with belief, if he is to believe a certain thing, he wants to know why he must believe it. The answer must be informed and intelligent. Religious wooliness and sentimentality has had its innings and failed.

The Church must meet these reasonable demands of our youth.



## The Page Pulpit

### THE EPIPHANY LIGHT

"They were warriors from the beginning."

While Britain is fighting it out in Europe, Africa stands on the alert and waits and watches. In many of the vast tracks of country in the black continent there are the austere homes of soldier-peoples. Zulus have been warriors from the beginning. They are the natural stuff of which soldiers are made.

As the Zulus watch the war of Britain, they send to the British, through their Bishop, "the assurance that our prayers for your protection and guidance in these perilous times do not slacken." But they also return thanks for England's help in their own war, the war in Zululand for the Christian state, for the cross against the invading armies of superstition, ignorance, and black fear. It is a war that has no bitter fruit. England, they say, through the S.P.G., in the most difficult year of its existence has done more to help Zululand than ever before. Its servants, "writing and working as they do with a pen in one hand and a gas-mask in the other, have got right down to it, and have enheartened those of us who foresaw the most dismal happenings."

Carry on, war! It is a slogan for Zululand in its fight for decency, truth and the Gospel. The Bishop, South African born, the son-in-law of the great missionary pioneer, Charles Johnson, has all his life fought the battle of his people, and in all the years he has never grown tired. His latest notes, hurriedly set together, open with the report of the ordination to the priesthood of five Zulu candidates.

"Actually, I have known each of them all their lives, and I can remember their births, early boyhood, school days, their early manhood, and now their final training and ordination. They are all products of our diocesan process of elementary schooling, vocational training, period of testing in the work of teaching, and theological training. We of the present day cannot be too grateful for the long-sightedness and precision of the plans so long ago laid down."

### Zulu Self-Help

The country at war here at home has still had the grit to collect and send money for the spiritual war overseas. "I can say both to the S.P.G. and the S.P.C.K.," says the Bishop, "in the words of the Psalmist, 'I have cried night and day before you,' and nobly they have answered my pleas for help." Nevertheless, a tremendous step forward has been taken in self-help.

"Of the twenty-five African clergymen now employed in this diocese, none now looks to the Central Fund for the whole of his stipend. Each receives a part of it from that source and expects his district to provide the other part. It is a process that cannot be hurried, for we are by no means emerged yet from the sub-pioneer stage of expansion by evangelism, and the provision of the necessary buildings in which to carry on our spiritual, educational and medical work. As most of these buildings are put up largely at the cost of the local congregations, it is not expected that they can simultaneously enlarge their borders, improve their buildings, and support their clergy. Help they must have for many years yet. But I do

firmly believe that they can do, and will do, more towards supporting their clergy than hitherto they have been asked to do.

"From the humble little wattle-and-daub hut in the wilds of Tongoland to the fine churches built in Eshowe and KwaMagawaza, these new buildings have ranged twenty-two of them, all over the diocese. Two Sundays ago, I went up to the borders of the diocese. The African priest-in-charge of that area had enthused the small congregation, consisting of five men, twenty-three women and forty children, and they had cut sods of earth from the ground and built them up into walls, had begged wattle poles, and rough-carpentered them into a roof, and had cut grass from the veldt for the thatch. The whole erection had cost in cash exactly £2 10s., £1 for the door, fifteen shillings each for the two windows. It seated, on the ground, about eighty people on the day I was there, though none but South African natives could have squeezed in so tightly.

"The ceremony of blessing the church was a little marred, because, in his anxiety to paint the home-made cross, the catechist had overdone the white paint and it dripped on anyone who stood beneath it.

### Primitive Enterprise

"But think of the enterprise of this small group of primitive folk! There they are, tucked away in the most glorious mountain country, remote from all European influence except that for a few months in each year the Afriander landlord sends his bywoner down to graze his flocks of sheep. The usual young woman was there teaching the forty children. Herself not more than seventeen or eighteen years old, and lately a pupil in one of our schools further down the country, she was doing a bit of work of the greatest importance in the most difficult conditions. With no forms for the children to sit on, the tiniest bit of black-board and a set of ragged Zulu reading charts comprising the school furniture, she was yet instilling into the minds of the children, not only rudimentary reading and writing, but also notions of cleanliness and punctuality, together with a knowledge of the Zulu catechism and the hymn-book.

"All this she does for the munificent wage of ten shillings a month, paid when there is money in the bag, and not when there isn't. The temptation to intervene and improve both her school furniture and her prospects of getting a regular salary at the expense of the diocese is almost overwhelming. But one learns to leave things alone. All this to European eyes is too insignificant and too badly done ever to amount to anything and insignificant as it seems, this effort is the spontaneous and self-sacrificing work of Zulu Christian people, and I have no right to interfere and spoil it by trying to improve it. The time will come when, if the congregation grows in numbers and the work becomes established, they will send to me a solemn deputation of elders, who, after sitting like Job's friends in silence most prolonged, will ask me for help in order to complete what they themselves have begun. Then, and not till then, shall I be justified in taking a hand in the improvement of the place.



## On the Editor's Table

### RESIGNATION OF THE BISHOP

We regret to report that our Bishop has decided to resign. For some months he has been in indifferent health and it was hoped that he would be granted health and strength once again to carry out his episcopal duties. This unfortunately has not been the case and in the interests of the diocese the Bishop has asked to be relieved of his task as from December 15th. The prayers of all people throughout the diocese have been continually offered for him and it is the hope of all that our former Father in God may be allowed to enjoy a well-earned rest from the strenuous labors which have constantly claimed his attention through a long and fruitful ministry of over forty years.

Our Bishop has rendered the Church in the Diocese of Edmonton, great service, first as General Missionary and then as Bishop. His generosity where the Church was concerned was unflinching, while many in trouble and in need have reason to thank him for his kindness and help. Of the many and varied interests which claimed the attention of an active mind none was nearer his heart than the claim of the children to the Church's care. The need for religious training for thousands of children remote from a Church was his constant care. He was keenly aware of the place of the diocese in the Church and of its responsibility, and while his help was always forthcoming for the building up of the Church within its borders such things as apportionment and special appeals remained claims on the diocese and were met as such.

The Diocese of Edmonton has had to meet many setbacks during the past twenty-five years of its life. That it is able to enter upon the uncertain years ahead with such a degree of confidence manifest in all its activities is largely due to the vigour imparted to it by our former Bishop, the Right Rev. A. E. Burgett. We owe him a great debt of gratitude and we wish to take this opportunity of acknowledging it and to extend to him our warmest thoughts and good wishes on the occasion of his retirement.

### THE FORTHCOMING ELECTION

The election of a successor to the episcopal office in Edmonton takes place in All Saints' Parish Hall on January 28th.

Following Matins the Synod will be constituted and will then proceed to the Cathedral for a Service of Holy Communion with the special intention of seeking the guidance of God's Holy Spirit in a matter which affects the whole future of the Church in the Diocese.

As Christian men we shall not deny that it is here that the decision will be made—not by the clergy members and lay delegates individually coming to a decision but by first affirming a clear strong faith in God's purpose for the Diocese and then by humbly offering ourselves as instruments of His will and as channels of His selecting grace. It is the bounden duty of every member of synod to use his powers of common sense and judgment in the choice of a man. It is also his humble privilege to lay his decision before God seeking concurrence if correct and asking further guidance if in doubt. We do not choose for God. He chooses through us. The reality of the Power

of the Holy Spirit is not as strong in the Church as it should be. If, however, we come together with one purpose, in one place, believing in the promise made by Christ that the Holy Spirit will lead us into all truth, we shall find ourselves "in one accord." The new bishop will be immeasurably strengthened to know that he has the undivided single-minded loyalty of every member of the Synod and a Diocese that is at unity in itself.

The first ballot is the nominating ballot. Voting continues by secret ballot until the nominee has received the required majority from both clergy and laity.

In the meantime it is the duty of all sincere Church people to pray that God will grant His blessing upon those about to assemble for the election of a bishop into whose hands we may safely leave the good government of the flock.

### EPISCOPACY

Bishop Gore once remarked that Episcopacy was of the "bene esse" of the Church not of the "esse". By this he seemed to infer that the form of administration by Bishops was for the well being of the Church and not necessarily a prerequisite for its existence. However it is to be noted that episcopacy remained unquestioned until the fifteenth century and experience has shown that whatever defects it may seem to have it has above all things given continuity and stability to God's plan through the Church for redemption of the world amongst the changing years and succeeding generations. Then again the idea of a Chief Pastor, a Shepherd, or a Spiritual Father in God is very close to the ideal and spirit of Jesus in the New Testament especially noted in the Gospel of St. John.

Bishops in the Anglican Church have retained the confidence and the esteem of the laity to an amazing degree and it is our pride and glory that they have discharged very faithfully the great trust committed to them. Here in Canada they have made a splendid contribution to the life of the people. Names like Machray, Anderson, Bompas, McLean, Stringer, have already become household words in the Middle West. We are proud of them and we feel that in the lives and characters of these men our Church was well founded and built upon a rock.

A suggestion has already been made that a Lambeth Conference be called soon. If this materializes we shall witness a great sight. From every corner of the British Empire and from some countries under another flag some three hundred Bishops representing the Anglican Communion will gather to testify to its growing strength. It is on such occasions that we see the force of the statement that "the Anglican Church is one of the most powerful minorities in the sphere of the Commonwealth."

We who were born and bred in the great tradition and the way of life in spiritual things taught by the Anglican Church see with great satisfaction how the Church weathers the storm. With its Creed and Sacraments, its Bible and its three-fold ministry of Bishops, Priests and Deacons, it stands like the cliffs of Dover a bulwark, for us anyhow, against the assaults of the enemy. Such is our form of church government and system of election that it is the Bishops more than anyone



else to whom is committed the destiny of the Anglican Church.

## APPORTIONMENT

Stratford is past. The captains and the kings depart. The tumult and the shouting dies. The singing of doxologies is finished. The talk about great decisions is on the wane. Realism begins to assert itself. Since the grants from England have ceased and we have to become self-supporting we have learned that all we have to do is to find in the Church in Canada another \$60,000 bringing our Missionary Apportionment up to \$330,000 for the year 1941.

Certain facts clamour for attention. First the "great decision" at Stratford merely anticipated the inevitable by a few months. There isn't much cause for self-congratulation here.

Secondly, the income of Canada has risen nearly 30% since the war started and in spite of war taxes business in Edmonton was better last year than for many years. The effect of this on the Churches will be felt and we have no reason just now to speak negatively concerning money.

Thirdly, the extra \$60,000 isn't going to solve our financial problem. The \$330,000 level just means the maintenance of the present situation. It means \$60.00 a month still for missionaries. It means no missionary expansion. It means, in fact, just marking time on the most important job on the Home Front. Any one who is satisfied with the present state of affairs is not facing facts. What is needed is a vigorous Missionary Policy. Instead we have merely a call to maintain a most unsatisfactory "status quo."

And lastly the fact most important to us in Edmonton is that we have been asked to raise \$3,055.00 for the M.S.C.C. instead of \$1,900.00. Let us be honest with ourselves and realize that this is not a superhuman task or an intolerable burden. Let us realize that if we fail here we have not done a thing to change a condition which none of us is proud of.

We know that one of the things which would bring joy to the heart of the new bishop would be the knowledge that in the first year of his episcopate the Missionary Apportionment was met in full.

## CHURCH HOUSE, WESTMINSTER

It has been made known that the administrative headquarters of the Church of England suffered serious damage during a recent air raid on London and several persons were killed and other injured.

Church House, Westminster, is a new building and was officially opened by the King only a few months ago. The toll of destruction to Church property is enormous and the end is not yet. Over forty churches have been completely demolished and many others in the London area damaged more or less seriously. Many treasures of architecture and ecclesiastical art can never be replaced and the financial problems seem almost unsurmountable. The vandalism however may appear later as a blessing in disguise. Reform and rearrangement of parishes was long overdue. Perhaps the old vigorous fighting spirit of our Church will be glad of a release from an outmoded system which had become in many ways a prison house. The future of the Church in England was never more inviting to courageous men and women.

## A NEW YEAR'S THOUGHT

Careless seems the great Avenger; history's pages but record

One death struggle in the darkness 'twixt old systems and the Word;

Truth for ever on the scaffold, Wrong for ever on her throne—

Yet that scaffold sways the future; and, behind the dim unknown,

Standeth God within the shadow, keeping watch above His own.

—James Russell Lowell.

## CHIN LIFTERS

We have all heard of Face Lifters but Chin Lifters are not so well known. I must confess I had never heard of them until a member of my congregation sent me a book with this heartening title—"Chin Lifters." Its full of odd scraps of every day philosophy some of it very good all all of it a real antidote to too much introversion.

I like this one—

"If he earns your praise bestow it

If you like him, let him know it

Let the words of true encouragement be said;

Do not wait till life is over,

And he's underneath the clover

For he cannot read his tombstone when he's dead."

# Diocesan News

## RESIGNATION OF BISHOP BURGETT

The resignation of the Right Rev. Arthur Edward Burgett, D.D., second Bishop of the Diocese of Edmonton, owing to illness, brings to a close an episcopate of almost nine years, and ends a period of distinguished service in the Christian Church, which began with his ordination as deacon by Bishop Creighton on Sunday, February 14th, 1897, in St. Paul's Cathedral, London, England. He was ordained priest by the same Bishop exactly one year later, in the same Cathedral, and since that time has served in the Dioceses of London, Sarum, Ripon, Quebec, Qu'Appelle and Edmonton. Whilst in the Diocese of Quebec, he was appointed curate at Holy Trinity Cathedral. During his tenure of office he carried out extensive missionary work in the northern part of the diocese.

Coming to the West in 1913, he was for ten years General Missionary for the Diocese of Qu'Appelle, also Examining Chaplain to the Bishop, and in 1918 was made Archdeacon of Assiniboia. In 1924 he came to the Diocese of Edmonton as Archdeacon and General Missionary, making his headquarters at the Mission House on 93rd Street, where he kept open house for the clergy and lay workers of the diocese, at his own expense, as well as giving his services without remuneration. Keenly interested in the missionary work of the Church, he delighted to entertain visiting missionaries. To many such, either going into the North, or returning from it, the Archdeacon was well known as a kind friend and generous host.

Upon the resignation of Bishop Gray, he was elected as second Bishop of Edmonton, on October 14th, 1931, and consecrated to his high office on Wednesday, January 13th, at All Saints' Pro-Cathedral, by the Most Reverend Isaac Stringer, Metropolitan of Rupert's Land, assisted by the



Bishops of Qu'Appelle, Calgary, Saskatchewan, and Athabasca.

During the whole period of his service in the Diocese of Edmonton, he has rendered outstanding service, notably in the provision of church buildings, rectories, and parish halls; in the completion of the Bishopric Endowment Fund, and in the provision of a residence for the Bishop.

During his illness, he has maintained an unflagging interest in the affairs of the diocese, and in the welfare of his clergy and church workers, and in laying aside the responsibilities of his office, on approximately his seventy-first birthday, he carries with him, into his well-earned retirement, the good wishes and prayers of his associates in the Diocese of Edmonton.

### WETASKIWIN DEANERY

On Friday, November 15th, the branches of the Deanery W.A., held their annual meeting in Immanuel Parish Church and Hall, Wetaskiwin.

The session opened with a service of Holy Communion, the Celebrant being the Rector, Rev. W. Elkin, assisted by the Rural Dean, Rev. A. Wallis.

An address of welcome was given by Mrs. Montgomery of Wetaskiwin, and replied to by Mrs. Wallis of Camrose.

There were various speakers from Edmonton—Mrs. V. Chamberlain, Mrs. Miller and Mrs. Wills, among them.

Mrs. Chamberlain stressed very strongly that branches put first things first, for, though it be so essential to do the utmost for the various organizations connected with war service, Red Cross, etc., at the same time, we should not allow our Churches to suffer, for without the principles of the church, there would have been no Red Cross.

Mrs. Wills, Diocesan Secretary, for the Junior W.A. gave a very interesting report of the Dominion Annual held in Toronto recently, while Mrs. Miller, a vice-pres., of the Diocesan W.A., spoke on the situation arising from the cessation of the grants coming from the Missionary Societies in England, and what it meant to the Canadian Church.

The Rural Dean, Rev. A. Wallis, opened the afternoon session, and spoke briefly on the need of faith, without fear, and prayed that the church would have the courage and confidence to meet this new situation which had arisen in her life, as she met the restoration of lost funds a few years ago, and the Bishops' Western appeal last year.

An election of officers—Mrs. Barnett, pres.; and Mrs. C. T. C. Roper, sec.-treas., were returned to office, two very staunch workers indeed on behalf of the Deanery. At the close of the meeting the ladies of the Wetaskiwin branch served tea.

Canon Gower, and Mrs. Tackaberry, of Edmonton, who were to have spoken were unable to attend on account of ill-health.

This was inadvertently omitted from the last issue of the Messenger.

## Rural Deanery of Edmonton

### CHRIST CHURCH

REV. CANON G. P. GOWER

A very happy Christmas has brought to a close a year of stress and strain. Most of us have had

to admit that it has been a little difficult to pursue our daily avocations unperturbed by the disasters which have overtaken our Motherland and her Allies. Even though we are remote from the scene of conflict, to have entered into those experiences of war as we all have done in mind and spirit has been in some ways more telling upon our faith and hope than if we were actually participating. The observer of the game experiences an emotional stress all his own, and the spectacle we have witnessed is hardly one to have given us pleasure.

Nevertheless the tide has turned. By the Grace of God the Shining Hope appears in fuller lustre and we were glad to listen to the Angels Song of Peace on Earth Goodwill towards Men. We know it to be true to our highest and we caught a renewed vision this Christmastime. We enter upon a New Year filled with Courage and Hope and a stronger determination to play our part manfully.

Therefore:

O young mariner,  
Down to the haven,  
Call your Companions,  
Launch your vessel,  
And crowd your canvas,  
And, ere it vanishes  
Over the margin,  
After it, follow it—  
Follow the Gleam.

**Retrospect**—The Advent Season was in some ways marred by the widespread epidemic of "flu" and other ailments. Congregations were depleted and Sunday School attendance dropped to low levels. By Christmas however things had changed and the attendance at the services on the Happy Day were larger than ever. The Broadcast on the Sunday before Christmas seemed to be greatly appreciated and many were the messages and letters we received telling us about it. The music for this service and for the midnight service on Christmas Eve was beautifully rendered with full choirs giving of their best. The assistance of the Junior Choir and the Carol singing of the Boys' Choir was greatly appreciated. At the evening service the Junior Choir really excelled themselves in the singing of the Christmas Anthems and Carols and we wish to thank all who helped so heartily.

We rather pride ourselves on the beauty of our Church and once again the red and green of the Christmas decorations with the lighted Christmas trees provided a beautiful setting.

Each Sunday School had their Christmas Party and this year the Senior department entertained the members of St. Barnabas Sunday School.

Our appeal for money for Christmas Hampers resulted in \$64 which enabled the Committee to fill a need in many places. This brings our contribution to Social Service up to \$130 which together with white gifts and clothing represented a worthy effort.

The Rector wishes to thank the congregation for the very generous Christmas offering and for all the tokens of goodwill and esteem.

And now we enter the New Year. One of our first acts has been to place in the Church a beautifully designed Roll of Honor on which is inscribed the names of those who have enlisted in the Active Service Force. It will remind us of our duty to pray continually for them.

We are very glad to be able to report that our Building Fund Debt has been reduced to



\$500 due to the generous help of many in the congregation. By the time this is in print our Missionary Apportionment will have been paid in full and except for a few small outstanding accounts all our current obligations will have been met. For this we give most humble and hearty thanks to God.

## HOLY TRINITY

THE REV. CANON G. G. REYNOLDS

### A Word from the Rector

Holy Trinity Church this year has much to thank God for. A great family spirit of loyalty is most evident, and the giving of the people has been very generous. All three accounts of the Church will show a balance in hand for 1941—after all 1940 accounts have all been paid. The payment of the year's Mortgage Principal has been made, the Missionary Assessment paid in full, and the General Maintenance Account will show a small balance in hand.

### Young Wives Fellowship

The Executive and members of the "Young Wives Fellowship" can relax and meditate on the past year's activities with a great deal of satisfaction. We have completed a great deal of work and also visited several Industrial Plants around the city.

Some of our work included four Patchwork Quilts. Two were placed in the home of needy families earlier in the year. The last two were given away with Christmas hampers—also donated by club members.

Our Novelty Booth at the Girls' Club Bazaar was a greater success than had been anticipated by most of us.

We closed the season's activities with a Christmas Party for the children of the club members, whose ages were under six years, and I'm sure every one enjoyed it immensely.

### Choir

For the third month in a row, we have had one of our members a hospital patient. This time it was Mrs. Pryor, but we are more than glad to report that she was able to be home for Christmas and is now coming along nicely. We hope it won't be too long before Mrs. Pryor is back with us again. The Choir Party which was to have taken place at the home of Mrs. Basinger on December 4th, had to be called off on account of so much sickness at that time. This will no doubt be decided at the Annual Meeting of the Choir which is to take place on Thursday, January 2nd, so expect to have more news from the choir next month. In the meantime, "Happy New Year" to one and all.

### Sunday School

The Primary Sunday School of Holy Trinity Church held their annual Christmas Party on December 21st, from 3 to 6 p.m. The program included a visit from Santa Claus, who distributed the gifts.

The Main School Party was held on December 27th, and a very enjoyable program was arranged. Sound pictures from the University Extension Dept. were shown, and the children themselves contributed numbers to make the evening an outstanding one.

The Bible Classes will have a sleigh ride on December 30th, at 7.30 p.m. after which they will return to the Church basement for refreshments.

## Annual Meeting

The Annual Congregational Meeting has been set for Wednesday, January 22nd, 1941, at 8.00 p.m. in the Church basement. This will allow time for all groups in the Church to hold their own annual meetings and prepare their reports for the congregational meeting.

## ST. FAITH'S

THE REV. W. M. NAINBY

During December two White Gift Services were held. The first was a Sunday School service, when the Primary and Senior Sunday Schools met to offer gifts of toys and clothing for Diocesan Social Service. The children were very happy bringing their neatly wrapped gifts, as their Christmas offering to other children.

On December 17th under the leadership of Mrs. Hall, all the Girls' Groups met for a Candlelight service and White Gift offering in the Church. These groups were the Senior Girls, the Intermediates, Juniors, Girl Guides and Brownies, numbering more than a hundred. Christmas Carols were sung, and the Rector told the Christmas story. The girls brought gifts of canned goods and toys for work in St. Faith's parish.

Our Christmas Services were well attended, especially that of Christmas Eve, when the Church was beautifully decorated. On the Sunday before Christmas the Choir and congregation sang hymns and carols, which were very much enjoyed.

The annual General Congregational Meeting will be held on Monday, January 20th, in the Parish Hall, and we are anxious that every interested member of the congregation shall be present to hear the reports presented, and to take part in the election of Wardens and Vestrymen.

The Men's Guild held the usual monthly whist drive in December. This took the form of a Military Whist, and proved a most enjoyable function. The social value of these evenings sponsored by the Guild is becoming more and more apparent, and we look forward to them each month.

The afternoon group of our W.A. elected officers for 1941 as follows: President, Mrs. W. J. Miller; Vice-President, Mrs. Mutter; Secretary, Mrs. Currie; Treasurer, Mrs. L. Roberts; Girls' Supr., Mrs. Hall; Intermediate Girls, Miss H. Brown; Juniors, Mrs. Kemp; Little Helpers, Mrs. G. Davies; Prayer Partner, Mrs. H. T. Parlee; Press, Mrs. Pattison; Dorcas Work, Mrs. Pattison and Mrs. Waters; Fancy Work, Mrs. J. W. Brown and Mrs. Davis; Novelties, Mrs. Neil and Mrs. Shaw; Living Message, Mrs. Carrington; U.T.O., Mrs. Bissell; Tea Convenor, Mrs. Barber; E.C.D., Social Service and Lone Member, Mrs. G. Potter.

The regular meeting of the Men's Guild on January 27th has been set aside as Ladies' Night, and a suitable programme will be arranged.

## ST. LUKE'S

THE REV. W. H. HATFIELD

During November and December our Parish had its quota of "flu" like the rest of the parishes, and so we are late with our news. We were indeed sorry that Mrs. S. Tackaberry had an attack, and was too ill to open our Winter Bazaar in November, but we hope to have the pleasure of her visit later on. We had a very successful sale, which has enabled us to assist in furthering the work of our Church. Thanks are due to all workers and supporters for without both we can do nothing.



# Some Thoughts on Peace

## I.—THE DESIRE FOR PEACE

*By Rev. Ebenezer Scott, M.A., B.D.*

While there are many grave Issues at Stake in the present conflict, the grand issue of Peace is involved in them all. When the war is over, it will be the one issue of pressing importance. It will then need the whole collective wisdom of the world's statesmanship to take into account all the moral, political and international problems with which it will be faced. In the meanwhile, some general thoughts on Peace—what peace is in itself, what is its bearing on the future of this world, and how it is related to the highest aspirations of the human soul, may help to clear our minds.

It goes without saying that peace is the immediate issue of the war, as of every war. Each side wants to win the war, and it can only win by bringing the other side to submit to its terms of peace. Hitler claims to be an apostle of peace. He has already compelled the weaker nations of Europe to yield to the overwhelming force of his arms; and this he calls peace. The French government has dragged its proud, chivalrous people into the mire of a disgraceful peace. We ourselves look forward to peace. We are determined that it shall be a peace which will liberate the world from a foul and godless tyranny, and lay the foundations of a better world in the days to come. But even so, it can only come through victory in war.

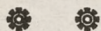
This paradox of peace and war runs through all history, and we cannot help wondering if war itself, though it seems to be the last word in materialism, may not sometimes be regarded as a spiritual weapon. Our Lord Himself, the Prince of Peace, on one occasion at least, proclaimed His gospel in terms of war: "I am come not to send peace, but a sword."

The disappointment of our hopes that the last war would result in a lasting peace, has leant weight to a saying with which we have all become familiar in recent years — "war settles nothing". Though this sounds well as a Pacifist argument, and we all wish it could be true if only it could lure all the nations from embarking on the horrors and barbarities of modern warfare, yet it will not, in plain fact, stand the test of history. We cannot deny that, both for good and ill, war has played an important part in shaping the destinies of men. Empires have risen through victory, and fallen through defeat, in war. Moral causes have gained their final triumph through war, as evil things have been buttressed by it for long generations. Nations have won their freedom through war, and there has nearly always been some deeper moral element in the struggle. We would not admit that the defeat of the Spanish Armada settled nothing. Americans would not admit that their civil war and Abraham Lincoln settled nothing. The peace that followed these and many other wars that could be mentioned was more than a settlement of the one particular war; it settled national independence, it settled personal freedom, it settled the whole moral and spiritual fabric of men's lives.

The paradox of peace and war is more bewildering in its complexity than ever in these days, when we can only preserve our refined modern civilization by means of the refined barbarism of modern warfare. But as it is the very strength of the desire for peace that has forced the British Empire into war, we are encouraged in the hope that when the war; "nay rather"—in the phrase in which St. Paul states the most striking paradox of all history, the crucifixion and the resurrection of Christ—when the peace is won, it may be a peace that will settle the world of the future on such just foundations that war may not be needed, even in support of peace, for centuries to come. (One is afraid to say for ever.)



In the immortal words of Dante, "in His will is our peace". The desire for peace, which had taken such hold of our people, in the reaction from their last experience of war, though so rudely frustrated for the moment, remains unshaken, even while the evil powers of the world are dealing it their fiercest blows. Is not the desire itself a promise of its fulfilment? As it lies deep down in our hearts, it has a deeper repose upon the will of God. God's will shall yet be done on this earth as it is in heaven. The eternal desire of the human heart is for "the peace of God, which passeth all understanding".



## Comments Original and Otherwise

### "Curate"

#### *THE PRESIDING BISHOP OF THE AMERICAN CHURCH*

Beyond doubt, Presiding Bishop Tucker is giving a great lead to the Episcopal Church in the United States. Here is what the Editor of The Living Church has to say on that subject:

"Looking back upon General Convention, 1940, we find that perhaps the most striking aspect of the business transacted is that unprecedented power was given to the Presiding Bishop, to be used at his discretion. One comment passed around during the Convention was that the Presiding Bishop thought that he was being given all the tasks that others were not willing to work out. But it seems doubtful that he said such a thing, or that such is the case.

The reason for "letting St. George do it" appears to be that he has shown just that kind of leadership that is needed today. It is in large measure due to him and to his methods that the attitude toward "281" has changed from the hostility shown in 1934 and 1937 to the amiability of 1940, for he has "personalized" Church Missions House in its contacts with diocese and parishes. The whole Church has the greatest confidence in Bishop Tucker."

Certainly Dr. Tucker is losing no time in putting the Forward Movement into operation. On Armistice Day he addressed a gathering of 1200 delegates from the Diocese of Western Massachusetts, and gave a more detailed explanation of what he had in mind, at a meeting of the clergy and their wives at the home of the Bishop of the Diocese. He declared that there was no need for more organization—the job now is to make the organization now in existence, such as diocesan departments, and parish units, do its job efficiently.

During the season of Epiphany, a handbook, *The Relationship to God of Our Christian Service*, will be put into the hands of all the clergy. During the pre-Lenten season, the clergy will be asked to meet in diocesan conferences, to plan general objectives. Lent will be the season for training the consecrated inner circle in each parish in "Going Forward in Service". During the post-Easter season, an every member visitation will be made in every parish, emphasizing

private devotions, and developing a parish program of evangelization to reach nominal members.

Bishop Tucker also has addressed Bishops and other delegates from eight dioceses in Chicago, when he pointed out that all the great achievements in this world have been brought about by many people working together; not by individuals or small groups working alone. "Let us," he said, "subordinate our personal likes and dislikes, and all work together, to the end that the Church in the 20th century will be able to accomplish what one man did in the first century."

To me, this undertaking of the Presiding Bishop of the American Church is quite the biggest and most important movement in any part of organized Christianity. God grant that He may receive effective co-operation.

#### *A SOLDIER'S PRAYER*

Shortly after his arrival in South Africa during the Boer War, Lord Roberts gave instructions that a copy of the following prayer, composed by the Primate of Ireland, should be distributed to all ranks in the army. Oddly enough, the circular letter containing this request was signed by Neville Chamberlain, Private Secretary to Lord Roberts.

The prayer read as follows, except that I have substituted King for Queen:

Almighty Father, I have often sinned against Thee. O wash me in the precious blood of the Lamb of God. Fill me with Thy Holy Spirit that I may lead a new life. Spare me to see again those whom I love at home, or fit me for Thy presence in peace.

Strengthen us to quit ourselves like men in our right and great cause. Keep us faithful unto death, calm in danger, patient in suffering, merciful as well as brave, true to our King, our country, and our colours.

If it be Thy will, enable us to win victory for England; but, above all, grant us the better victory over temptation and sin, over life and death, that we may be more than conquerors through Him who loved us and laid down His life for us, Jesus our Saviour, the Captain of the Army of God.

Amen.

(Continued on page 12)



# Synopsis of Sermon Preached in Christ Church, Deer Park

*By Rev. R. C. Blgrave, B.A., D.D.*

Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

St. Matt. 10: 32, 33.

These are serious words. If we fail to confess Christ before men, He will not acknowledge us before His Father, and our acknowledgment of Christ here means that Christ is confessing our name in the Heavens. We often think of the record of our lives as pen and ink entries which will meet us some day. This is a much more living and telling picture—the constant memory of us in Heaven. Also we think mostly of our Heavenly inheritance coming to us at the end of this life, while as a matter of fact we are sharing it every day here if we are within the fellowship of Christ.

There are people who do not confess Christ before men because they are impressed with our Lord's words about the secrecy of devotion and service, such as entering into the closet and praying in secret and not letting one hand know what the other is doing—words spoken to pharisees as a rebuke to ostentation in religion. They forget about His other words about being witnesses and about lighting a candle and letting its light shine abroad. Our confession of Christ is restrained as it should not be by misunderstanding. Every witness for Christ should be for His honour and glory and in that spirit should we confess Him before men.

There are other people, well-meaning Christians, who are ashamed to confess Christ. There are grown-up people unconfirmed and unbaptized who are ashamed to come forward lest people should see them making such a confession. Members of the Roman Church are proud to acknowledge their churchmanship and they identify their church with Christ. Anglicans should be as confident and courageous both to identify their church with Christ, for it is our means of confessing Him, and openly proclaiming their witness for Him. If we are ashamed of Him, He cannot acknowledge us and it should be the spiritual ambition of every Christian to be alive in Heavenly places—not for security or defence, but for the glory of it as children, not of earth, but of God.

There can be no confession of Christ unless you take sides. An old saying, used often during the last war, and not so much this time, is that there can be no neutrality in a moral issue. The day is coming when more and more Christians will be called upon to come out in the open and take a stand for or against Christ and all He stands for. There are many members of our own church and many other Christians who are standing on the side lines watching the titanic conflict going on between Christ and the forces of anti-Christ arrayed against Him, and doing

nothing about it. If civilization is to survive, we must defend it, not merely on the battle front, but in the realm of the spirit where the forces are really engaged. Unless Christians come out into the open and boldly confess Christ, they are weakening the cause (and so betraying it) for which we are at war.

It is strange how leaders of the people recognize the identity of Christianity with the freedom in democracy which we enjoy and yet how ineffective they are in applying the truth in practice. We want to make good citizens and we are now beginning to realize that there is something wrong with education, which we must repair for citizenship, and yet we fail to apply the only remedy there is which is Christian education. You cannot have freedom without voluntary discipline undertaken by people for a cause. You cannot have voluntary self-discipline without belief in the reasons for such discipline. The reasons must be founded in truth that is infallible which truth must be found in God. You cannot have a successful democracy without faith in God and His revelation.

We try all kinds of remedies and fail to use the only one which is calling to our conscience all the time. Christians must take sides with Christ and maintain the righteousness that comes under His banner. And that means the defence of institutions which conserve the truth of Christ. There are terrific forces assailing the cause of Christ's kingdom—political nostrums as "cure-alls" for social ills, claiming the devotion of religion; power lust, whose sway is challenged by the gospel of love and humanity—a material philosophy, which has laid hold on the mind of multitudes, wherein is no need of the Saviour. These forces are arrayed against the church as an institution, against the Lord's Day as an instrument of the Kingdom, against the Sacraments as effective means of grace, against the faith which trusts the reign of righteousness. What are professedly Christian men doing about the cause? We must defend it, else the triumph of a Godless world is inevitable.

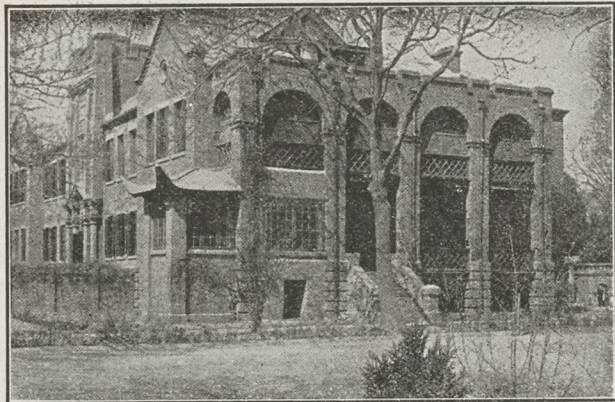
Christians are not called out to service for ease or protection nor the satisfaction of wishful thinking nor the fulfilment of dreams, but for adventure and sacrifice, for the struggle is not only without in the acknowledgement of Christ, but within where sin is. The heart is "desperately wicked". Here the conflict must be real. We are called to privilege, yes—"Ye are the salt of the earth"—"Henceforth I call you friends for I have shared the Father with you"—"Ye are the light of the world"—"Ye are my witnesses". These are privileges, but they are so only for their services and responsibilities. The light must be light: The salt must have savour. Christians today are crusaders. Their numbers are comparatively small, but the quality of life and the nature of the world in the coming age will depend upon the confession of Christ which Christians make today.



# An Anglican Ordination in a Baptist Church

The Right Rev. P. Lindel Tsen, D.D., Bishop of Honan, China, in his latest report, tells of holding an ordination service in the Baptist Church in Kaifeng.

In this connection it is interesting to note that the first ordination in the Canadian diocese of Honan took place in the open air, in what afterwards became the Cathedral compound. The sermon on that occasion was preached by a China Inland Missionary.



*St. Mary's Cathedral.*

A few years later when all Americans had to leave Kaifeng under orders from their Consul, the services of the American Baptist Church were carried on by our Chinese clergy. Now the conditions are reversed and Bishop Tsen expresses the gratitude of his diocese to the Baptists in the following words:

"It was a great joy to have Deacon K. T. Chiao ordained priest and Mr. S. Y. Stephen Wang made deacon on November 12th, in the Baptist Church in Kaifeng. It must be the first Episcopal Ordination Service that has ever taken place in a Baptist Church. We appreciated the Christian spirit, of sympathy and broad-mindedness of our Baptist brethren in allowing us to hold the service in their Church. We thank them very heartily for their kindness in extending to us every possible help since the outbreak of a peculiar "storm" in July, which deprived us of the use of our own Churches."

In explaining the difficulties, brought about by the Sino-Japanese war, which have deprived our Canadian diocese of Honan of the use of all its buildings in the See city of Honan, the Bishop says:

"The word 'storm' has been mentioned several times in this report, but it is not to be understood as of physical nature. It is, however, not advisable to describe its cause and motive and it is not yet time even to estimate the scope of its moral or material damage upon our people or property. What may be said here is its immediate effect upon our work.

It is in an early morning in July when the Bishop and others were in their best mood anticipating the joy of an ordination service arranged for the next day in the Cathedral; suddenly raged a storm of far-reaching significance. All the Chinese workers: clergy, catechists, Biblewomen, teachers, gatemens and other servants, including the Bishop, were strictly ordered to clear off the Church premises or Mission Compounds immediately, with the result that all the missionaries would have to vacate their houses too. Information was informally yet frankly given as to the cause and motive of the "storm" and the order was literally enforced.

The Cathedral, Synod House, the Rectory, the Cathedral School, and other attached buildings with all the contents in them were sealed, but later opened up for various activities under the control of strange hands. All the buildings in St. Andrew's and St. Mary's, including the Church of Truth; Chinese and foreign residences with the contents in them met with the same fate. All the other buildings in the city or at the south suburb were taken away from us.

The Bishop got himself busy at once to confer with his fellow-workers about temporary plans for their shelter and work. Thank God for His guidance and consolation, and then our American friends for their sympathy and help. Our Sunday worship has since been held in Baptist Churches and week-day meetings in private homes.

Furthermore, the Church in Kaifeng was not alone in this unusual and blessed experience. The storm soon travelled to other parishes in the east section of the diocese. Up to date, both Kaifeng and two other parishes are still suffering or enjoying its effect. But it is gratifying to see the unshakeable faith and courageous hope of our people in facing the crisis. The experience of the Apostolic days has been renewed in Honan. The Church everywhere instead of being hindered, marches on with ever-increasing vigour and enthusiasm.

At the early stage of the storm there was naturally much anxiety on the part of many of us. The Bishop had an extraordinarily difficult time. He was much like a green captain in charge of a wrecking ship on the rough high sea. He, being not without anxiety and despair himself, has to give consolation to the frightened and guidance to the perplexed in facing the challenging situation. However, the spirit of co-operation and mutual sympathy on the part of all workers has equalled to the pressure of the storm, and the Church of God in Honan has been going forward in spite of adverse conditions."

In enlarging upon his statement that progress is being made in spite of unparalleled difficulties, Bishop Tsen says:

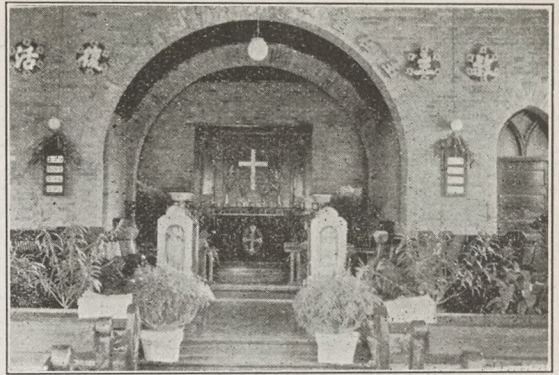


"The 17 parishes of the diocese have grown both in membership and in enthusiasm. Many Christians, men and women, have volunteered to do their bit in the city of rural evangelism and other kinds of Church activities. Some of them would go on a preaching tour for days at their own expense. These voluntary workers would receive some training for their work each year at a convenient time. One parish reported of an eight-day training class of 15 people—they were taught eight hours a day in Bible Study, hymn singing the use of the Prayer Book, and methods of preaching. The Pastor, his wife, the catechist and the Bible-woman were the teachers to this one class of 15 people of adult age. Every parish would conduct similar training classes of larger or smaller size each year or once or twice a year. It is a general principle of all Christian Churches in China to promote and improve voluntary work by means of training classes or institutes. The National Committee for Christian Religious Education which serves the whole Christian constituency in China gives special emphasis to this phase of Christian work by producing suitable reading material both for the teachers and the learners. The Church of our Communion as a national unit is a member of this Committee. The Bishop of Honan is its chairman, and Miss Alice Gregg of the Diocese of Anking is one of our representatives."

The way in which the work is being spread throughout the rural districts is described in another paragraph:

"In connection with Church Centres, mention should be made of 25 new rural chapels being added to the five old ones during the year. Those chapels are situated in a central location of a given area of villages. The distance from them to the city, where usually the parish Church is, is five to ten miles. Each chapel is given a definite day of the week in which clergymen, catechists, or Biblewomen will go to lead the people in worship, or to instruct them for baptism or confirmation. Most parishes have two or three such rural chapels and one parish has eight of them. The number of people attending worship or instruction on the given day at each chapel varies from 50 to 80. On Sundays those who could leave home would attend church in the city. But the strict rule requiring an official pass at the city gates prevents many people who cannot get such a pass from coming to church. Fortunately, the city workers can visit them on bicycles, but to travel almost every day on bicycles over bad roads is tiresome, the only reward being a warm welcome awaiting them at each place.

The diocesan staff in Honan at present consists of one Canadian priest, the Rev. G. A. Andrew, 12 Chinese priests, and two Chinese deacons, one of whom is at present studying in Trinity College, Toronto.



*The Interior of the Church of Truth.*

### RETIRE EARLY?

The Pension Board of our Church is interested in the age at which clergymen should retire. Have they read this?

#### Records Indeed!

Lady Rockley wrote: "I well remember the Rev. Bartholomew Edwards who was Rector of Ashill, Norfolk, for 76 years. He died in 1889 within a week of his 100th birthday. I believe he was only twice absent from his parish on a Sunday. In the Jubilee of 1887 he flew on his church the same flag which he had used to celebrate the victory of Waterloo." The Rev. Richard Sherington was Vicar of St. Mary's, Folkestone, from 1524 to 1601—that is 77 years. He was the only Vicar of the parish to be inducted in the sixteenth century; his predecessor, the Rev. William Ap-Thomas, held office from 1475 to 1524 (49 years). These two, therefore, covered a period of 126 years between them.

### INDIAN SCHOOL CHILDREN MADE HAPPY

When Canon Gould last visited Bishop Horden Memorial School at Moose Factory, the skipper of the Hudson's Bay boat from Fort Churchill gave an exhibition of moving pictures to the staff, pupils and friends of the school. This caused such a sensation that Canon Gould promised the children of the school that he would find some way to send them a moving-picture machine, so that they might have entertainment such as this, occasionally. Unfortunately, ill-health overtook him and he was unable to fulfil his promise.

About a year ago, the principal of the school drew the attention of Canon Dixon, the new General Secretary of the M.S.C.C., to the fact of Canon Gould's promise, and without delay Canon Dixon took it up with the Woman's Auxiliary. As usual, they rose to the occasion immediately. The Superintendent of the Junior and Little Helpers department undertook the responsibility for raising the amount required, which was no small sum.

The money has now been raised in full and all arrangements made for sending this projector at once to Moose Factory, where, we are sure, it will prove of immense value both for educational and entertainment purposes.



# Home Horizons



## First Person Singular and Plural

Here is a New Year resolution: That after six months' acquaintance with you all, the time has surely come to drop the editorial "we", which is both stiff and awkward, and use the first person when talking woman to woman. There is no necessity of overworking the "I", but sometimes one does get cornered and there seems no way of escape. So henceforth when "I" say "we", I mean we, the plural for two people, the other part of the "we" being the good companion with whom I share a cottage in the country, or semi-country, perhaps—a dog, a cat, a fireplace, many books, a few debts and a great thankfulness. The companion's name is Brigid and she has, or is, what the name implies; the dog is Terry and the cat is Peter. We also have as house companion a little boy, Allan, whose daddy is a soldier, and his mother. Allan is a handsome little lad not yet five, with fine hands and a lively imagination. And with all those introductions over, we, or at least I, feel much more comfortable and friendly.

\* \* \*

## Lichen Lost and Dye Stuffs Lacking

In our parts the snow and winter certainly descended with a vengeance when it came this year. On the Monday of the last week in November we came on a fine lot of pine cones quite unexpectedly at the end of a two-mile walk. It had been a superfluous walk, a forced march indeed, all because Terry had deliberately gone a-searching in the direction in which he had got lost the week before, so, after a planned and enjoyed walk of two miles, we, no I, had to do it over. Too tired and cold and unable to linger from the fire and tea, the cones were left until the day after the next day, along with the rock lichen which makes such a beautiful amber dye, and which, in the late fall, loosens its firm grip of the grey rocks and can be scraped off quite readily with a pancake turner or spatula. We couldn't go the very next day, because we were having a special treat in quite another direction; a friend was driving us to Toronto, B. was lunching us at

one of the big shop restaurants, and then we were spending the afternoon at the Art Gallery with its wonderful loan collection of old masters on exhibit for the benefit of the Canadian Red Cross Society.

Coming home after a memorable afternoon, even if the wind had been vile beyond all country experience, we encountered swirling snow in the air and on the highway, but our young friend is a wise and careful driver and we did not even know until the next day that it had been dangerous and that winter had arrived to stay—two people in different sections were killed that night in their wrecked cars. The fact that we had picked dandelions on December 15th last year—our first in this spot—on an emerald fairway just sprinkled with white, doesn't matter much now with the pine cones and lichen under eight or ten inches of snow.

However, had it been a definite choice between the pictures and the cones and lichen, it probably would have been the pictures. The cones were soaked in that solution mentioned last month, and, it was hoped, to give pleasure to a city friend, as well as to ourselves in our own little fireplace. The lichen was to dye some more of the fleece a new friend here had brought, last year, after dogs had forced her to have one of her beautiful sheep killed. She had it skinned and washed the fleece on the skin, and it can readily be shaved off for carding and spinning. It is beautiful wool and requires very little teasing, even after it has gone through the dye kettle. Last year some of it, dyed amber and spun, went to a young woman in the city whose natural talent must be thwarted by poverty. This year's skeins were to go to a little mission house on the prairie where the prolonged misfortune has left many young lives retarded in many natural channels of development. They must have their wool nevertheless; onion skins will always provide a good colour in a pinch.

\* \* \*

## Food for the Soul

The pictures may have been a more selfish indulgence, for it is impossible to share them with words. It is the flesh tints, the lights and shadows that linger in the mind's eye and perhaps a jumbled impression of figures and expressions of divergent times and schools. But even those fleeting glimpses are good for us, even as Wordsworth's daffodils were to him, and especially for those of us who, paradoxically with the wide natural horizons that are ours often have a narrower vision.

There was an out-





standing loan collection at the Art Gallery in 1926 to mark the first addition to the Gallery. A tiny picture of a Madonna with a blue robe—such a blue—has been tucked away in memory ever since. It may have been by the artist, Della Robbia. At this 1940 exhibition, also, was Mr. Frank Wood's "Portrait of a Lady", by Franz Hals, and we greeted her like an old friend, and congratulated her sincerely on the appearance on the opposite wall of the "Portrait of a Gentleman", supposedly her husband, from whom she had been separated, on the canvas so to speak, for many years.

Rubens—Gainsborough—Lawrence—Van Dyck—Murillo—Romney—the names come without chronological sequence, from memory. A great gathering, and crowds of small Canadian school children there to greet them and learn the secrets of the master's brush.

\* \* \*

### Rapt Hours Snatched For Reading

One of the highlights of the winter is our subscription to a library which keeps fairly well abreast of the literary times and keeps us supplied with books new and old. True, the house is well filled with books that would be worth a reading, or a re-reading, but there is the pressure of the time limit with a library book that serves to make or uncover the unexpected snatches of time when one knits faster while the other pauses and reads aloud. There is also an undoubted satisfaction in being in touch with at least a few of the minds that are influencing the public.

Through our library lists we have met Elsworth Thane and will always feel her a delightful companion, and one of those understanding Americans who are in the present crisis among Britain's best friends with their sympathetic admiration. Her "England was an Island Once" is packed with experience and comment of England in her pre-war days and the first month of 1939. Her "Queen's Folly" transported us to bygone days of high romance in historical setting and I am afraid we forgot time and duty until we had come to the happy end.

\* \* \*

### Just Keeping The Open Door

We have a friend who is so fortunate as to be able to order her own life quite freely. She spends a happy summer in her garden, giving her friends happiness with her home and her care and herself. In the winter she goes to that prairie mission already referred to—Father Smye's Mission in Southern Saskatchewan, and helps to provide what is an outlet for the starved mental and spiritual lives of the victims of sad circumstances. This winter our friend has a little English visitor with her and it did seem a bit difficult to decide what was the thing to do. But the two of them, with one other woman helper, are in a three-roomed house, just living there and being available and friendly and helpful. That is the sort of service that goes so much further than many of us realize.

### Try the "Duty" For a Guide

We are continually being told on the radio, these days, that we must make greater and even greater sacrifices, we must work, we must give, and so on. No doubt, each and every one of us is more than willing to do all of these things, but some of us find it difficult to discover how and where. Few opportunities for extreme sacrifice present themselves to those of us who must always live as simply as possible and have practically no money to spend for war savings stamps, Government loans, etc. I suppose we in that category must just go on cheese-paring and keep on the lookout for many little opportunities if there are no big ones on our horizon. We know we are blessed and we probably want to share many of our simple privileges. We hear the world must change, there must be a new order, social injustices must go. Some of it rings sadly familiar from the last war, but perhaps we have learned this time. In order to apply new ways of living there surely is need of much preliminary study, of gradual evolution, surely rather than a complete change overnight, or an attempted change. In fact, we might brush up on our duty to our neighbour and all its implications and get our own ideas clear and definite. We will all be pioneers in this post-war living and we in Canada should be leaders in pioneer life.

\* \* \*

### When the Cake Box Is Empty and Guests Loom

Space always runs out before my copy does. Did any of you ever make an emergency substitute for cakes for tea by combining unsweetened chocolate, marshmallows and rice crispies? It isn't the sort of fodder I would recommend, but I have done it. I used three squares chocolate, a 10c packet of marshmallows, melted them together and then stirred in the crispies. Pack into a pan, cut into squares and let cool and there you are.

Do you know the Scotsman's description of a pot of good tea? It is one which "takes a good grrrip of the thirrd water" and thereby proves what we usually discover, that the Scot is as generous as they are made.

A happy New Year and peace in our time.

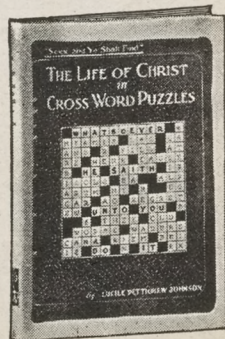
—K.H.M.

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### The Life of Christ in Cross-Word Puzzles

By Lucille Pettigrew Johnson

There are fifty-two incidents from our Lord's life with not too difficult clues and a diagram. Solving these will increase one's knowledge of the Gospel. Diagrammed answers are given at the back of the book. \$1.25.







## JANUARY

1. **Circumcision of Our Lord.**
5. **SECOND SUNDAY AFTER CHRISTMAS.**
6. **Epiphany of Our Lord.**
12. **FIRST SUNDAY AFTER EPIPHANY.**
13. Hiliary, Bishop of Poitiers, and Confessor, about 368.
19. **SECOND SUNDAY AFTER EPIPHANY.**
21. Agnes, Roman Virgin and Martyr, 304.
22. Vincent, Spanish Deacon and Martyr, 304.
25. **Conversion of St. Paul.**
26. **THIRD SUNDAY AFTER EPIPHANY.**
- Polycarp, Bishop of Smyrna, Martyr, 155.
27. John Chrysostom, Bishop of Constantinople, Doctor, 407.

### OUR CHURCH

Last month we mentioned the urgent call sent out by the representatives of the Church assembled in annual meeting, for funds to carry on the work of the Church on an efficient basis, without accepting from the distressed Mother Land the monies so generously given annually for over two hundred years.

The work of our Church in Canada has been always of a missionary character. The support given it by the Church in England has made it possible for our Canadian Church to extend the work in new places, often before the older ones were self-supporting. At the present time there is not a Diocese without parishes dependent on others for their support. This is equally true of the dioceses in the east and in the west. In addition to these missions, including the magnificent work done in our Coast Missions on the Atlantic and on the Pacific, there is the care of the Indians and Eskimos, which has always been very dear to Church people. More recently our mission work has been centralized in Japan, China and India. While it is true that no more funds may be sent to Japan and our buildings in Japanese-occupied China have been taken over, the work will go on because of the foresight of the former leaders of our Church in that land. By the guidance of the Holy Spirit, their work has resulted in the building up of a native ministry with native bishops. Funds from Canada are however still needed for Honan and Kangra.

All these undertakings must be maintained. If they are, the home base must be strengthened. Parishes must be not only proud to be self-supporting, but enthusiastic for the work of the Church outside their own boundaries. That is the spirit of this Canadian Church, the daughter of the old missionary-hearted Church of England.

### "ONLY SPIRIT OF GOD CAN BIND THEM"

Bishop of Lichfield on "A New Europe"

In the course of his presidential address to the Lichfield Diocesan Conference the Bishop of the Diocese, Dr. Woods, referred to "the many signs that the nation is discovering that God is, in actual fact, 'our hope and strength, a very present help in trouble.' The unshaken fortitude which is everywhere noticeable, the confidence without boastfulness, the absence of bitterness, the certain hope of ultimate victory, the universal unity and friendliness and cheerfulness, all these assuredly have their fount and origin in Divine sources.

"It cannot be stressed too often or too emphatically," continued the Bishop, "that if we as a nation and a commonwealth are to wield the sword of righteousness, we must keep ourselves morally fit for such a high commission. . . . We cannot possibly go on asking God to give victory if we allow ourselves in any way to be infected by the spirit of hatred and sheer lust of power which dominate our enemies. . . .

"I would like to emphasize once again that, however immersed we may be in the grim necessities of the present, we must all the time be thinking and praying and planning for the new England, the new Europe, the new world which will certainly rise on the ashes of this collapsing civilization. . . . You and I dare to believe that the Church has the real secret of true community life and that only the Spirit of God can bind men to one another in an enduring fellowship, the fellowship of those who know that they are all the children of the one Father."



### WAR TIME FAITH FOR A RESOLUTE PEOPLE

This is another of the popular series of little books from the pen of Bishop Walter Carey. From it I quote one paragraph which may be taken as the key note of all that he has to say in the four chapters.

"An aggressive war, or a predatory war will never again involve England. Cynics will say it is because our maw is full; we want no more. Well there may be some who feel like that, but the majority of honest Britishers are better than that. They would refuse an unjust war because they have progressed to the moral point where they just think it wrong. We aren't a very good people in some ways; we put up with profiteers and exploiters, we are apathetic about social injustices such as unemployment. But we haven't as a whole sold our souls to the devil. We still hate and resent injustice and tyranny and greed."



### THE LIBERTY OF THE WORLD

I wonder how many people realize that the liberty of the world to-day, and the whole future of all of us, depend on some 5,000 young fellows over in England, and upon their willingness to meet death for the rest of us. That is the situation at the present time.





# One Communion and Fellowship

## The Epiphany

"A light to lighten the Gentiles." St. Luke II. 32. Do we all fully realize the practical teaching of the Epiphany? We are more occupied with fanciful applica-

tions of the Star which guided the Eastern Sages than in considering the great wonder which was revealed to them. This was the Epiphany. The primitive name was Theophany, or the Manifestation of God. For at this time we are called, in closing the Christmas season, to dwell upon the manifestations of God in Christ. And each Sunday after the Epiphany brings before us some fresh grace, or power, or attribute, in the manifestation of the Saviour's glory.

As bearing upon this, it is well to notice the striking contrast between the close of the Old Testament and the New. In the last chapter of Malachi we read of Christ coming as "the Sun of Righteousness, with healing in his wings." In the last of the Revelation He speaks of Himself as "the Bright and Morning Star." It is always darkest when the star appears before the break of day. The world, may be very dark indeed when Christ shall appear the second time. "When the Son of Man comes shall he find faith on the earth?" Oh, that the Daystar may arise in our hearts!

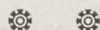
But to treat the subject of the Epiphany practically, let us consider the manifestation of God in the flesh.

How was God manifested? St. John says, "The word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The Son of God thus took our nature, and was born into the world. He lived and laboured amongst men; and though the God-head was veiled—for Christ was a man of sorrows and acquainted with grief—He could not be hid. His glory shone forth to the eye of faith in His person, His works, His attributes. Simeon saw it, and the Wise Men saw it, and the household of Bethany, and the thief upon the Cross; and you and I may see it. We may gaze on the person of Immanuel, and as we gaze we hear Him say, "I am the Light of the World; he that followeth Me shall not walk in darkness, but shall have the light of life."

But you say, perhaps, How is God to be manifested now that Christ is

gone to Heaven? St. Paul says, "God, who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. . . . For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Thus by the Spirit, who dwells in the believer, and conforms him to the image of Christ, we manifest God's glory. "Ye are the light of the world." "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

This is the practical teaching of the Epiphany. Are you and I so shining, so manifesting the love of God in the family, in our intercourse with the world, that we are leading people to Christ? If not why not?

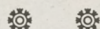


## SOMETHING TO THINK ABOUT

From a recent sermon by Dean Matthews at St. Paul's Cathedral, I quote the concluding paragraph:

"We have come in these last days to value more highly the qualities of the hero and the warrior. We have come nearer to a full understanding of the range of human goodness. In the sight of God, the soul in which there burns the fire of heroism, and the capacity for devotion to the highest cause, is of greater worth than the prudent and cautious soul which seeks safety as the greatest good. May the sacrifices which are being offered for us, be joined with the sacrifice of Christ, and sanctify us, filling us with an unselfish devotion to the cause of right, so that suffering may not be in vain."

Dean Matthews recently lost a son in the service of the King.



## THE RIGHT SPIRIT

Boys of Montreal West High School have requested the Minister of National Defence to establish voluntary training camps where, in the summer months, boys from 17 to 19 years may be trained "to be fit men in mind, body, and spirit." In their letter they express the opinion that if they want to belong to the British Empire, or be true Canadians, they must be ready to serve their country in time of war as well as in time of peace.

The idea is an excellent one. Two months of military or semi-military training would be of great value both to the boys and to the country.





### WHY DO I GO TO CHURCH?

Quite recently an article appeared in "The Readers' Digest", in which Mr. Channing Pollock gave his reasons for not going to church. The editor asked for articles from subscribers giving reasons why they went to church. A young married woman complied with the request and sent me a copy of what she wrote:

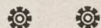
"I am greatly interested in Channing Pollock's views on church-going. They express better than I could myself my own past attitude. I, too, needed no intermediary between myself and God; I could worship better under the blue dome of heaven than inside a stuffy church. I had, I thought, a rather lofty religion of my own tucked away somewhere and, through early untroubled years, these vague ideals and shadowy aspirations stood me in fairly satisfactory stead. Then, four years ago, disaster stared me in the face; the need, not only for the brave gesture, but for, perhaps, years of sustained courage, was urgent. And I found myself and my formless religion inadequate. My spiritual muscles were undisciplined, flabby; they had no grip and I was left floundering. It was a practising, church-going Christian who pulled me together and brought me to surrender myself and all my troubles to a God of infinite power and infinite love. It was a genuine, old-fashioned "conversion", which took all my half-baked ideas and shook them into a new perspective. Among other things, I saw that I had attempted to assess church-going for its value to me—what good did I get out of it? I see now that that is incidental, the important question is, What am I, a nominal Christian, contributing to Christ's fellowship? Is it all He meant it to be? If not, what am I doing to make the dry bones live? This new slant on things has not made me less critical of church services, organization, etc. I see, more and more clearly, how far short of Christ's ideal our church fellowship falls. But I can't any longer shrug contemptuous shoulders and go my way. I am inside now, still critical, but doing what little I can to construct something, to build up the imperfect framework.

"I see now that it is my responsibility as well as the parsons' if church-going has diminished. I have had to think about it, and have come to the conclusion that the matter goes deeper than the attractiveness or otherwise of services (though unnecessary snags and stumbling-blocks are sometimes provided). I think that professed Christians must first infect other people with Christianity and, once the infection has taken, the urge towards corporate worship will follow, and each real Christian will contribute his part toward making services devotional and vital. And, lacking that infectious quality, we might sing and preach with the tongues and lungs of angels without accomplishing anything worth while.

"I believe that people are crying out for real religion, but not for the sort of ineffec-

tive Christianity-and-water, which is too often offered to them. If people who desperately want an answer to their own problems see good church-people defeated in the practical issues of life, it cannot but strike them that the value of church-going is not visible to the naked eye.

"Worship; identification; discipline; fellowship—those four words sum up what church-going has come to mean to me."



### Comments Original and Otherwise

*(Continued from page 4)*

#### A VERY OUTSPOKEN BISHOP

Just before the meeting of the General Convention of the American Church, Bishop Mitchel of Arizona published an article in a Church paper, in which he made some rather plain criticisms of the functioning of his own order. More recently, when addressing the district Convocation in his own diocese, he spoke as follows:

"Since we are men, too, might it not be that worldliness has crept into us; that we may have insensibly slumped down to a condition of routine work, regarding our parish as the field within which we are to work, rather than the force which we are to lead out to win others to our Lord; being as calculating as any other man, with as much an eye to the main chance, when it comes to the so-called good things of life?

"It is taken for granted, as to some clergymen, that they would never regard any call as a call from God unless it also involved an increase in salary and a larger parish. Moreover, the average vestry seems to take it for granted that if they offer a man more money, they would be almost certain to get him."

Alongside of that I quote this paragraph from an article on "The State of the Church" in the United States, by Charles W. Sheerin, Vice-President of the National Council.

"I always seem to be travelling, and am always in a bus, train or plane, and I happen to be one of those people who has to pick up friends and talk to them. I have with very rare exceptions (just twice in two years) met on any of my journeys, among these casual acquaintances anybody who has had any active interest in the Church or believed in it."

That is a somewhat startling statement, but it is made by a person holding a very responsible position, and published in an American Church paper.

Possibly some reader of Church Messenger may be inclined to doubt the advisability of reproducing such statements. My answer is, that the most hopeful sign that a better day is coming for organized Christianity, is evidenced by the fact that criticism of that kind is coming from within, that those immediately concerned are indulging in some healthy self examination. As they say on the radio: "Let us face the facts."



## BENJAMIN JOWETT AND HIS PRAYERS

I have lately been reading that most excellent book *The Meaning of Prayer*, by Dr. Fosdick, and there I came across this quotation from the diary of Benjamin Jowett, the great master of Balliol. "Nothing makes one more conscious of poverty and shallowness of character, than difficulty in praying or attending to prayer. Any thought about self, thought of evil, day dreams, love fancies, easily find an abode in the mind. But the thought of God and of right and truth will not stay there, except with a very few persons. I fail to understand my own nature in this particular. There is nothing which at a distance I seem to desire more than the knowledge of God, the ideal, the universal; and yet for two minutes I cannot keep my mind on them. But I read a great work of fiction, and can hardly take my mind from it. If I had any real love of God, would not my mind dwell on Him?"

I fancy there are many of us who find it a relief that so great a Christian as Jowett had difficulties of that nature. To those who are conscious of such difficulties I venture to recommend Fosdick's book.

## A MISSIONARY-HEARTED BISHOP

An illustration of how a man who's really interested in the missionary work of the Church can make use of the opportunity to stress the missionary obligation is illustrated in the use made by Bishop Hudson, S.P.G. Secretary, when he was asked to write a message to be published in the Canadian edition of *Forward Day by Day*. He not only pointed out that a return to Bible study was one of the most urgent needs of the day, but expressed the hope that "our use of this little book will bring home to us the essential missionary character of the Bible and the Christian faith. A Christianity that does not share that great longing of God to bring all men to the knowledge and love of Himself, is not the Christianity of Holy Scripture."

If all our Bishops, and all our clergy, made like use of opportunity, there would be no serious trouble raising parish or diocesan apportionments.

## THE CHINESE BOY AND HIS BREAD PURCHASE

That was an impressive story that was told in *Forward Day by Day* for last November about the Chinese boy and his Bread Purchase. The writer said he did not know the boy's name, so he called him Yuan, and he vouches for the truth of the story. I quote as follows:

"Yuan lives in Manila. For years he wanted a bicycle and worked to earn one. By the time he had earned \$13 his desire for a bicycle was swamped by the thought that many children were starving back home in China.

"Being just a child, Yuan took direct action. He went to a bakery and bought \$13 worth of bread—sacks and sacks of it. These he dragged to the committee room for China relief. The people in charge thanked him, sent him home happy with a receipt, and then sat dumbfounded before all that perishable bread. Finally they

hit on the idea of taking it to the Chinese schools where they offered it for sale as 'patriotic bread'.

"The pupils bought it eagerly and by the end of the day, little Yuan's \$13 had brought in over \$50 and his bread was being eaten with tears like a sacrament in Chinese Manila homes.

"We are not done with Yuan's bread. The committee bought \$50 worth of bread, each loaf labeled 'patriotic bread', and turned it over to the Chinese women to sell outside the stores and theatres of Manila. The people bought eagerly. In a few days the turnover amounted to \$1,500 and this sum was sent to China in the little boy's name."

Back in America, Mrs. Henry Ford heard the story and sent money to the Manila Committee, asking them to give Yuan a bicycle anyway. Before dignitaries and pressmen, the Commissioner's wife made the presentation.

Yuan forgot his memorized speech, but remembered to hand Mrs. Sayre a letter of thanks to Mrs. Ford. In it he said that now that he was two years older he realized that it was very foolish to think that bread could be delivered directly to China, but he was eager to keep on helping, and so would rent out his bicycle and turn over the proceeds to China relief.

Today Yuan's bicycle supports a Christian home in China for fifty orphan boys.

A great story indeed, but how much easier it is for us to admire and praise the self-sacrifice of this Chinese boy than it is to go and do likewise.

## FORWARD DAY BY DAY MONTHLY QUOTATION

Wednesday, Dec. 4—Read St. Luke 13: 1-9.

### *The Divine Patience*

"Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?"

Lights and music! But Belshazzar is the master of the feast, and "weighed in the balance and found wanting" is written on the walls of our age. The long-heralded decline of the West has begun.

Have we in four centuries justified the New World which was opened to us? Justice, an ideal of our national history, has too often been put away in a napkin as not for daily use. The entrenched forces of greed resent any whittling down of their privileges. The exploitation of the tenant is not hid from the Eternal.

We are putting more patches on an already over-patched tube when we need a new tube and a new tire; we may have a blowout instead of the present slow leak, and a wreck.

Complacent toward evil, we have been too busy keeping the denominational fiddle out of the hands of the sheriff to play any real concerted music.

Is your local Church worth continuing? If it were destroyed, would you miss it except one hour a week? Has your rector seen one person changed, consecrated, converted in three years? Your life has been spared these years; is it worth God's further patience?



## CORRECTION TO THE EXECUTIVE

Prime Minister Churchill, speaking recently in the English House of Commons, urged the members not to lose sight of its democratic duty of "giving guidance to the nation, and if necessary, correction to the Executive".

There spoke the really big man. The little fellow in executive position, shudders at the idea of correction from any source.

## BETTER CLOSE HER HISTORY

In looking over an old scrapbook, I came across this item taken from an article in the Ladies' Home Journal, and written by Ian Maclaren, a well-known writer and preacher forty years ago:

"Why should the church leave her high place and come down into the arena, where she will be put to shame? Do men come to church for petty pleasures fit only for children, or for the satisfaction of their souls and the confirmation of their faith? Would Christianity have begun to exist if the Apostles had been 'pleasing preachers' and 'bright men', and had given themselves to 'socials' and 'sales' and 'talks'? The church triumphed by her faith, her holiness, her courage, and by these high virtues she must stand in this age also. She is the witness to immortality, the spiritual home of souls, the servant of the poor, the protector of the friendless, and if she sinks into a place of second-rate entertainment, then it were better that her history should close, for without her spiritual visions and austere ideals, the church is not worth preserving."

## THOSE WHO COME BACK

In a recent number of The Atlantic Monthly there appeared an article by Dr. Iddings Bell about "Those Who Come Back", by which he refers to the people of exceptional intellectual ability who in recent years have returned to the faith.

Included in the list are such familiar names as Alfred Noyes, Middleton Murray, T. S. Eliot, Dorothy Sayers, Arnold Nunn, Gilbert Chesterton and many others.

Dr. Bell then proceeds to outline the reasons which he thinks may have changed the attitude of these people toward the Church and what the Church stands for. Oddly enough, he does not mention the reason which probably had more influence than any other, and that is, the oft-quoted saying that God made us for Himself and our souls are unquiet till they rest in Him.

## PREMIER GODBOUT, STATESMAN

Premier Godbout of Quebec Province must be somewhat of an enigma to a great many people, and particularly to the average hide-bound politician. Here you have a politician who is so indiscreet as actually to tell the truth, even where it might be in his own political interest to conceal the facts, or to bring them out only under the light of half-truths. Here are some samples of how he talks to the electors of the Province of Quebec. Speaking at St. Jerome, he said: "If you are not satisfied with the

method of government in Quebec, it is your bounden duty to vote against the Government candidate."

Then with reference to certain bridge tolls, he made this rather startling announcement: "I am quite sure that when you pay your tolls on these bridges, you do not always think any too kindly of me. Well—I hope you won't be annoyed—but I must confess that I don't care very much. For years here, small politicians tried to make people believe that they could spend and spend without it costing the citizens anything."

When addressing the military camp at Montmagny, he gave his listeners this same advice:

"On all big questions affecting the national welfare, it is necessary that we have a common trend of thought. It is supremely important that you understand how necessary in a country are a spirit of camaraderie, common thought and discipline. . . . You are charged with the duty not only of defending Canada, but of developing the country. You would do well to take with you into civil life the discipline, the moral and intellectual health you have acquired here, together with physical well-being."

I have more than once quoted from the speeches of this rather unusual type of politician. I hope before long a place will be found for him in the Government at Ottawa.

## PREMIER HEPBURN OF ONTARIO

The Ontario Prime Minister is quite right when he says that it is not the function of the Province to take over the responsibility of policing municipalities, but it is a pity that he found it necessary to couple that statement with an offensive reference to "Sanctimonious preachers". Talk like that is a very bad sample of war effort, about which Mr. Hepburn talks a good deal.



## NEWS FROM OUR OVERSEAS MISSIONS

Canon L. A. Dixon

Important news has just been received of the missionaries in our three overseas fields. With it has also come news of the very tense political situation which has existed both in China and Japan during the past few weeks. While the re-opening of the Burma Road was felt in Canada in renewed strain in the relationships between Japan and Britain, it was felt very much more keenly in Japan and the occupied parts of China. Letters from our missionaries indicate that this was particularly true of British subjects in Japan and Honan.

Following on the decision that all our missionaries in Japan should return to Canada by April, the first party arrived in Vancouver on November 16th. It consisted of Dr. and Mrs. R. K. Start and child, the Rev. and Mrs. R. N. Savary and child, Miss Jessie Miller and Miss E. A. Elliott, R.N. The Rev. W. W. Waller is also en route via the United States. This leaves thirteen still in Japan. A second party sailed on December 6th.

From China has come word that Miss R. Caruthers and Miss K. F. Robbins will sail as soon



as passage can be arranged. Miss Carruthers is probably being sent on doctor's orders, as she has been ill for some time in Peiping, where she had gone for language study. Miss Robbins is returning on furlough. The message further stated that Miss M. Watts and Miss S. S. Kelsey, R.N., would remain at Kweiteh, but that the other members of the staff would proceed to Chengchow—an important city in the Western part of the Diocese, about 160 miles from Kweiteh; it is outside the area occupied by the Japanese. Those to go thence to "free" China would be the Rev. and Mrs. G. A. Andrew, Miss Grace Gibbard, Miss F. D. Howard, Miss M. Searle and Miss G. M. Clark.

The three women workers from India who have been in Canada on furlough—Dr. Haslam, Dr. Jackson and Miss Nattress — sailed from Vancouver earlier in the month. News has just been received from Hong Kong of their safe arrival. They will tranship there for India. A cable has also come from India intimating that Miss M. Holtby, who is returning on furlough, sailed from Calcutta last week.

It will be readily understood that under existing international conditions, the position of all our overseas missionaries—and especially those on the high seas—is one of uncertainty, if not of actual danger. It is a time when all of them especially need our prayers.



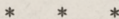
### Diocese of Ottawa

The Diocese mourns the loss of one of its oldest and most respected clergymen, the Venerable D'Arcy T. Clayton, formerly of Perth.



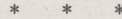
### Diocese of Quebec

Fulfilling a promise made at the last session of Synod, the Bishop gave directions about war-time prayers and services in the last number of the Diocesan Gazette. For certain reasons the Bishop has not sanctioned any new prayers or services. Not that the Prayer Book is incapable of improvement but because under the Prayer Book as it is the services could be improved and the Bishop urges the diocese "to improve" in this last way before considering new services. "Our services must touch the hearts of the people and in the best sense of the word be popular. The only good service is that in which the congregation make the responses, read the psalms, join in the Canticles, say Amen to the prayers and enjoy the hymns. That is the part of the service which needs to be developed, not the part which falls to the clergyman or to the choir alone, for they only exist to lead the people's worship, and the measure of their success is the extent to which the people do with heart and voice join in the service."



The directions which the Bishop has put out, refer to the four chief services of Matins, Evensong, Litany and Eucharist, as well as the

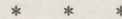
Biddings, and prayers after the Third Collect, and are printed in full in the Diocesan Gazette. They are based on the principle that the Prayer Book services are all-sufficing in times of peace or war, that the clergy have promised to use them and none other, that the people have a moral and legal right to find them used without mutilation, and that in our short modern epoch we shall not improve upon the 3,000 years of Hebrew and Christian devotion which the Prayer Book gives us.



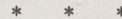
For the use of the shortened forms, described on the page of our Canadian Prayer Book opposite the opening of Morning Prayer and which are only legal when sanctioned by the Bishop, permission is not granted to priests of the diocese. There are minor exceptions such as permission to omit part of a lesson or a certain number of psalms or the prayers after the third collect provided a prayer for the King is said.

The Litany is to be said monthly and preferably before the chief Eucharist of the Sunday when it may end with the Lord's Prayer.

At the Eucharist the Commandments are to be said at the chief service. Variations or additions are not permitted but requests for prayers or biddings which do not duplicate petitions of the Church Militant Prayer, may be used at the Sermon or Offertory.



Quebec diocese has undertaken to raise its share of the \$330,000 required for financing the general work of the whole church during the coming year. The Bishop of Calgary met the Executive Committee of the Diocesan Synod, and while acknowledging the necessity of supplying the church with detailed knowledge of conditions in Western Canada, pleaded for patience. Such information will take time to compile, but in the meanwhile there is pressing need for help. The date of the launching of the appeal has not yet been set, but will probably be early in 1941.



A new departure in serving the Cree Mission at Lake St. John, was made this year. The missionary travelled north to the height of land at Oskalanee River near the borders of Moosonee diocese and held a mission for the Crees, who use that settlement as a trading-post. Two hundred received the Sacrament of Holy Communion and 29 infants were baptised. The large number of Indian Communicants using this post for a month or so will require special attention, possibly a station will have to be opened on the spot. At the Pointe Blene mission on Lake St. John, camp-fire meetings were held on the lake shore when stories were told and hymns and songs sung in both English and Cree. Cocoa and refreshments were enjoyed at the close of the evening. Lantern slides were shown out of doors after dark and a great multitude attended. Pictures of the Governor-General's visit to Aklavik and Bible stories were much appreciated by all. Slides were kindly provided by the General Board of Religious Education.



# One Hundred Years Ago

**Birth of the Princess Royal:** 30 Dec., 1840. Rev. Sir: Permit me to signify my desire that you would use the following form of Prayer and Thanksgiving to Almighty God. . . . John, Toronto (for "Thy Goodness to our Sovereign Lady the Queen in supporting her . . . and giving her and her Royal Consort the blessing of a daughter . . . Preserve the Infant from whatever is hurtful . . ." The Bishop of Montreal to the clergy of the diocese: Marchmont near Quebec, 7th Jan., 1841. Rev. Sir: You will be pleased to offer up the form of Thanksgiving (communicated to me officially from home) on Sunday next. (Princess Victoria Adelaide Mary Louisa was baptized 10th Feb., 1841, in Buckingham Palace). —The Church.

**Labrador:** The Bishop of Montreal to the Sec. of the S.P.G.—Marchmont near Quebec, 25 Jan., 1841. The report of Mr. Cusack was forwarded. I shall be anxious to do whatever may depend on me to promote the establishment of a missionary at Labrador. That mission will demand great devotedness in the person who undertakes it. (Note: Twenty years elapsed before Bishop Mountain established this mission.)

**Aylmer, L.C.:** Respecting Mr. Strong (of Hull), I regard him as a most valuable clergyman. In the event of the division of his charge, he would I presume be fixed at Bytown. I have no hesitation in speaking of the expediency of constituting a distinct mission in Hull. In the village where the church stands the congregation is unfortunately very small but the rear of the Township and parts adjacent, including Aylmer where a church is in process of erection, would occupy the hands of one clergyman.

**Dudswell L.C.:** In bringing fresh cases under the notice of the Board I now forward a representation from the inhabitants of Dudswell, and statement respecting the wants of **Tingwick L.C.** from the Rev. R. Lonsdell the laborious missionary whom the Society sent me in the Autumn of 1839, both which I consider to be well deserving of attention. The formation of three new missions is therefore here submitted, when means may be found. (Note: Nine years later the Rev. T. S. Chapman went to Dudswell.)

**Mascouche L.C.:** I do not find I have mentioned the appointment of the Rev. J. Torrance, a very amiable and zealous young man to the charge of Mascouche in Montreal district, where I consecrated a small church last winter. Mr. Torrance entered upon his Cure in October and preaches at Wesleyville, Terrebonne, and **Kilkenny** where a small church has just been built.

**Visitations:** I forwarded to you on 24th Dec., 1840, a sketch of my visitation in **Gaspé** and the **Gulph of St. Lawrence** during the Autumn of 1840. The only new station in Gaspé is **Port Daniel**. The Church at Cape Cove is unfinished. On 28 Dec., 1840, the Bishop left Quebec and went through the Counties of **Beauce**, **Megantic** and **Lotbinière L.C.** to visit our stations in that

district. After I have visited the few Protestant Settlements on the north side of the St. Lawrence I propose furnishing you with an account of the whole. Seven confirmations were held. A missionary had been established at **St. Sylvester** whose labours were carried on over a large tract of country including the Chaudière River (Memoir of G. T. Mountain, p. 218).

**Montreal, St. Mary's, Hochelaga:** The Board of Trinity College, Dublin, have conferred by diploma the degree of Master of Arts on the Rev. James Ramsay, B.A., of Montreal, Minister of St. Mary's Chapel and Chaplain to the Garrison at St. Helen's.

—The Church 16 Jan., 1841.

**Fenelon Falls U.C.:** 30 Nov., 1840. Five years ago this village was a wilderness when it was purchased by Messrs. Jamieson and Wallis, two years afterward a sacred Edifice was erected and dedicated to the Most High. Previously Mr. Wallis had called his neighbours together every Sunday and read the inimitable liturgy of our Church. By their influence and that of John Laughton and R. Denistonn Eyres, a sum was collected in the Mother Country yielding £60 per annum. It is a year since I was sent to this new division by the Bishop of Montreal. A commodious Parsonage-house was erected last Summer, with a delightful view of Cameron's Lake and its ever green shore, encircled with two acres of land.

Donations to the Church: by Mrs. Langton, a magnificent service of plate for the Altar; by Miss Curren, a rich crimson pulpit cushion; by John Hore, a folio Book of Common Prayer in red morocco. In giving publicity to these acts I feel I am not acting in accordance with the desires of any of the parties mentioned. . . . Permit me Reverend Sir to recommend a visit to this charming spot these "Back Lakes."—T. Fidler. (The Church, 26 Dec., 1840).

**Uxbridge Mills U.C.:** The Rev. R. J. C. Taylor visits Uxbridge, Brock Centre, Brock East, Deighton's Corners in Reach, once a month. Brock Township inhabitants enjoyed church services on four occasions between 1834-1839, held by the Rev. A. Elliott, and in 1840 the Rev. Mr. Street visited them. Mr. Taylor visits the northern part of Whitby. Mr. Gibson, his worthy friend, and fellow labourer of Georgina, assists him.

Major Thomson, of Brock, opened a meeting (held to consider building a church) with a spirit-stirring address that would do honour to the head and heart of any man, though not on the model of the claptrap oratory too much in vogue. \$400 was subscribed and four individuals offered eligible sites for churches in each place. At "**English Corners**" in Whitby a substantial church has been erected by members of the C. of E. (The Church, 23 Jan., 1840.)

**Brock and Uxbridge:** Bishop of Toronto to the Rev. W. J. Waddilove. He is prepared to place Mr. Morgan in Brock and Uxbridge, 13 Jan., 1841.—At a meeting of subscribers towards



the erection of a church in the N.E. division of the township of **Brock** (heretofore served by the clergymen at Newmarket and Georgina), the announcement was made that a resident clergyman for this township had been appointed by the Stewart Mission Society, and a resolution of gratitude to this Society was passed. (Mr. Waddilove was Secretary of the Stewart Missions). (The Church, 6 Mar., 1841).

**Newmarket U.C.** 4 Dec. 1840: St. Paul's Church, Newmarket was built by subscription from all classes. . . . I can scarcely refrain from giving their need of credit to W. Robinson Eyre, Mr. Roe and the late Dr. Beswick. The interior remained unfinished for a length of time there being no clergyman here. Col. Cotter, a gentleman who had purchased the estate of Wm. Robinson Eyre, raised a sum (including £25 from himself) for finishing the interior and on 1st May, 1839, the pews were publicly rented. The Bishop determined to make Newmarket a station for a clergyman and at the end of 1838 the Rev. Richard Atthill took temporary charge for a few months as an emergency induced the Bishop to remove him to Three Rivers. Newmarket remained unsupplied until the Bishop of Toronto returned from England (Fall of 1839), who appointed me to the vacant post. . . . The Bishop promised £25 to aid in erecting the pulpit, Reading Desk and Clerk's Desk. These are constructed of butternut wood, highly varnished, and are much admired. Mrs. Sarah Lyne presented a handsome set of Communion Plate. On 21 June, 1840, the Bishop consecrated the church. . . . There is a handsome fence and ornamental gates. There are fewer handsomer churches in the Province. There are 300 sittings, galleries are now considerably advanced and when completed, St. Paul's will be capable of accommodating 500. Dr. Beswick left 45 acres for a glebe. Once a fortnight I preach at **Holland Landing**, where there is a commodious place of worship of the Church of England. I preach once a month in Union St., East Gwillimbury, also in the Township of King and at Birchers Settlement, 12 miles from Newmarket.—Robt. J. C. Taylor.

(The Church, 2 Jan., 1841).

**Lake Huron:** The Bishop of Toronto to the Rev. H. C. Cooper, concerning his salary and his removal to the **Devonshire Settlement**. Jan. 8, 1841. (Strachan Papers.)

**Sarnia and Moore.** 31 Dec., 1840: The U.C. Council ordered that one missionary be appointed, at present, to be stationed among the River St. Clair Indians, and that his successful exertions will be the best argument in favour of the extension of the mission. Saml. P. Jarvis Esq., Suptd. of Indian Affairs, wrote to the Bishop of Toronto, 9 Jan., 1841, suggesting that the missionary be placed at Walpole Island.—The Rev. Alex. Pyne was stationed at Moore and Sarnia, 1841, by the S.P.G. and paid by the newly-constituted U.C. Clergy Committee of the S.P.G., the successor of the U.C. Clergy Society.

**Walpole Island:** The Rev. Jas. Coleman was stationed at Walpole Island, 1841 (see S.P.G. Clergy List). The Bishop of Toronto wrote to

James Coleman Springfield, **River Credit**, giving him permission to act as catechist. Jan. 15, 1841. (Strachan Papers.)

**Winnipeg, C.M.S.,** London, to Bishop of Montreal, 30 Dec., 1840:—

The Committee have learned from a letter written by the Rev. Wm. Cockran on Aug. 4., that his health has failed and he is obliged to leave the mission, but he writes: "I am resolved not to leave my post till I see it occupied by a living teacher." The Committee had no ordained missionary whom they could send when this letter was received, but there was a student at the C. M. S. Institution, Islington, who had been intended for the N.W. American Mission. It was therefore deemed most advisable that the student, Mr. A. Cowley, should proceed to Canada as soon as possible in order that he might be presented to your Lordship as a Candidate for Holy Orders on his way to the Red River. (Mr. Cockran remained till 1865.) (Que. Dioc. Archives.)



### THE BISHOP OF LONDON

The long-looked-for book has arrived—"The Life of the Right Reverend Arthur Foley Winnington Ingram". Readers of it may be interested in this "Lay of the Suffragan Bishop" published by "Punch" when he was Suffragan Bishop of Stepney:

"From morn till evening, from evening till night,  
I preach and organize, lecture and write,  
And all over London my gaitered legs fly—  
Was ever a Bishop as busy as I?"

"When writing my sermons, the best of my work'll

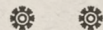
Be done in the trains on the underground circle;

I can write one complete, with a fine peroration  
Between Charing Cross and Mansion House Station.

"For luncheon I swallow a sandwich of ham,  
As I rush up the steps of White Chapel tram;  
Or with excellent appetite I will discuss  
A halfpenny bun on a Waterloo bus.

"No table is snowy with damask for me;  
My cloth is the apron which covers my knee;  
No manservants serve and no kitchenmaids  
dish up

The frugal repasts of this Suffragan Bishop."



### Diocese of Montreal

Bishop Hudson, general secretary of the S.P.G., spoke to the clergy about the difficulties of S.P.G. work at the present time.

The Bishop has appointed the Rev. Sydenham B. Lindsay to the rectory of the Church of the Advent, Westmount, in succession to the Rev. Henry M. Little.

A morning conference on Missions was held by the clergy at the Church of St. James the Apostle, Montreal. It began with a celebration of Holy Communion at 8 a.m. and ended with lunch at 1 p.m. Papers were read by Dean Dixon and Canon Davison.



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## GENERAL BOARD OF RELIGIOUS EDUCATION

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In December we held our annual meeting of the W.A. when various reports were read and accepted, showing the work that had been accomplished during the year, also an increase of membership. Special mention was made of the wonderful showing of our Juniors with the help of their leader and the great response of the Little Helpers at their Rally.

Rev. W. H. Hatfield took the chair during the election of officers which are as follows: Honorary President, Mrs. S. Blitch; President, Mrs. W. H. Hatfield; Vice-President, Mrs. J. Goodwin; Treasurer, Mrs. T. Journeau; Secretary, Mrs. W. H. Barker; J.W.A., Mrs. W. H. Coghill; Little Helpers Mrs. Eric Smith; Dorcas, Mrs. A. Frampton; Living Message, Mrs. F. Fazackerley; E.C.D. and U.T.O., Mrs. E. Bumstead; Prayer Partner, Mrs. F. Beehy; Flower Fund, Mrs. J. Goodwin; Hospital Visitor, Mrs. F. Coles.

### ST. MARK'S

A very successful bazaar, sale of novelties and home cooking was held in the Parish Hall on Wednesday, November 27th. Each organization of the church had an interesting stall. The W.A. had home cooking and aprons for sale and served tea. The Girl Guides, Brownies and Young Women's Group sold fancy work and novelties. The Cubs and Men had a sale of fretwork and other novelties made from wood. Everyone was very pleased with the patronage received and wish to thank all those who made the Bazaar a success.

Christening Service for the infant daughter of Mr. and Mrs. Horace Clark was held in the church on Sunday, December 8th. Rev. Murphy officiated.

The Annual Christmas Tree celebration was held in the Parish Hall on Saturday, December 21st. Games and a concert were the source of entertainment for the afternoon after which a supper was served. Gifts and bags of candies and nuts distributed later.

Children's Service was held on Sunday afternoon, December 22nd in the church. Special Christmas Carols were sung. Canon Gower officiated.

The Young Women's Group held their annual meeting at the home of Mrs. G. Roup on Wednesday, December 11th. Election of officers took place and the following officers were elected: President, Mrs. L. Kay; Vice-President, Miss Grace Summers; Secretary-Treasurer, Miss Jasmine Laurence; Dorcas Secretary, Miss Ruth Clark. Next meeting to be held at home of J. Laurence on January 8th and to take the place of a social and exchange of gifts.

Carol Service was held on Sunday, December 22nd with Rev. Murphy officiating. The Choir rendered several carols under the leadership of Mr. Jenkins.

Holy Communion was administered on Christmas morning at 9.15 a.m. by Rev. Murphy. There were 35 communicants.

### ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services: 8 a.m., 11 a.m., 7.30 p.m.

Sunday School for Juniors: 10 a.m.

Sunday School and Bible Classes: 10.30 a.m.

Week Days: Holy Communion, Monday, Wednesday, Thursday, Saturday, 8 a.m.

Christmas Tree with supper and entertainment on December 26th.

Mr. H. Dodd has been appointed Superintendent. The Junior Sunday School will have its Christmas Tree on December 27th.

Mrs. Swaffield is Superintendent and is doing a fine work with the Juniors.

The Choir gave a Choral Service on the Sunday after Christmas. We missed Mr. Swaffield who has been sick.

The Rector wishes to express his warmest thanks for the generous Christmas offering.

### St. Stephen's Men's Guild

Our last regular meeting was called to order by President Watson on the evening of December 10th.

The whole of the officers were present and we were favored with a good attendance of visitors. Canon Clough with Bro. Currey, co-founders of Guild, were there, with Messrs. Noble, Hunt, Hall and Middleton.

The visitors were given a unanimous welcome and business was handled on short notice, there being no argumentative items on the agenda. We are sending Xmas cards to our members who have joined up, and our members have collected \$3.25 for the Red Cross by gathering junk.

Our get-together round the tea-table was a success. Canon Clough and Bro. Currey gave us some good advice on short speeches, while Bro. Russell shot at us some questions from his quiz-book. The Rector, J. C. Matthews, wound up the evening with prayer for His Majesty's Forces and sent us home around 10.45 p.m. with God's blessing

### ST. MATTHEW'S MISSION

THE REV. J. C. MATTHEWS

Thanks to Messrs. Thompson, Selover, Flowers and Whiting the church has been repaired and a new floor put down in the Vestry.

The W.A. had a very successful afternoon tea, sale of work and home cooking early in December, the Rector and Mrs. Matthews came for tea and brought visitors.

The annual W.A. meeting was held in December the Rector taking the chair. In his address he thanked the W.A. for their help during the year.

Satisfactory reports were given, all obligations had been met, all officers re-elected with the exception of the Dorcas Secretary who will be Church Messenger Secretary and Parish Visitor for the coming year. Officers elected: Honorary President, Mrs. Taylor and Mrs. Whiting; President, Mrs. B. Crumb; Secretary, Mrs. A. Poulson; Treasurer, Mrs. E. M. Cliff; Dorcas Secretary, Mrs. M. Sanders; E.C.D. Secretary, Mrs. E. Delaney; Little Helpers, Mrs. G. Dykes; Church Messenger, Mrs. J. Thompson.

On Xmas Day flowers were sent to Mrs. Tayler and Mrs. Whiting, Mrs. Barnes and Mrs. G. W. Jones who have been sick. Mrs. A. Lloyds' husband left the other day for Brandon. Eddie Cliff leaves early in January also for Brandon to join the Air Force. Our best wishes go with them. Also to Mr. Sanders who is serving with the engineers overseas. The parishoners annual meeting will be held in the hall Thursday evening, January 9th at 8 p.m.

A very enjoyable whist party was held recently at the home of Mr. and Mrs. Selover, for the Sunday School Xmas Tree.





Players in The Bethlehem Tableau—Wabamun Mission (See opposite page)



# Rural Deanery of Pembina

## THE WABAMUN MISSION

THE REV. COLIN CUTTELL

The Bethlehem Tableaux are over. They were given at Evansburgh Community Hall, Wabamun Parish Hall, and in St. Stephen's Church, Edmonton, where the picture, reproduced by courtesy of the editor of the "Bulletin" was taken. We are all tired, but happy about the results. In another month the players hope to announce the date of the Passion Play, when Wabamun, with a little imagination, might easily become our Oberammergau.

As for the Christmas play, it would be better not to single out any for special praise, because in a co-operative effort in which more than 70 singers, players and workers participated, the credit is shared by all. But I am personally very grateful to Mr. Henry Atack the organist, to Mrs. Gladys Couves, the Evansburgh Choir leader, to Mr. Gordon Skutle, the electrician, to Miss Hilda Margerison, that imperturbable stage-manageress, and finally to those indefatigable costumiers, Mrs. Elfreda Sunley and Mrs. Ruba Smith.

Of the fifty players, from Joseph down to the smallest angel worshipping at the crib, I would like to say that they brought to the performance a depth of understanding, dignity and reverence not surpassed by the well-trained nativity players of All Hallows, in the city of London, and of St. Philip's, Stepney, where I last saw the Tableaux beautifully staged in a magnificent gothic setting.

I am sorry for those of our people who could not make time to see them. We may thank God for this one thing. In all, more than 600 people, young and old, have seen as well as heard the Story of the Incarnation. Said one: "The play brought something to this town it's been needing for 25 years—in fact, ever since there was a town here."

This Christmas the weather was in our favor (though not all our people thought so) and the Christmas services were well attended. The Christmas offering envelopes which many of you so thoughtfully returned have been a wonderful help. Many thanks.

During 1940 this mission had many friends on the ringside. We value the steadily rising tide of goodwill, and even the shouts of applause, but doubt whether our enemy in the ring will be much affected by the noise. If our ringside friends are really aware of the cunning, violence and force of the enemy they will get into the fight this year.

We must give, we must work, we must pray without ceasing. By systematic giving—if I may risk boring you, my friend of the ringside—we must supply the sinews of war for God's front—here in the countryside.

And if you give, and do not come to Church, you are still on the ringside.

## ST. MARY AND ST. GEORGE, JASPER

The Rev. W. deV. A. Hunt

On the night of December 18th the Nativity Tableau was presented in the chancel of the church by members of the Sunday School, assisted by the choir. Every seat in the church was filled for the occasion. The audience were delighted by the beautiful and reverend presentation of the Gospel story. Although many of the children who took

part in the tableaux are very young they entered into the spirit of them and remained remarkably still while enacting their parts.

Some of the tableaux were introduced by short readings from the Gospels; while for others the narrative was told in hymn and carol by the choir. There were three solos by those taking part in the tableaux. Freda Stone as Mary sang the Magnificat; Beatrice Bryant as Gabriel sang to the shepherds gathered around their camp-fire the "Glad Tidings of Great Joy," and Walter Brodie as Simeon sang the "Nunc Dimittis."

The tableaux owed much of their success to the careful preparation of the costumes and of the angels' wings, all of which looked very realistic. The lighting effect was also very good and, combined with an almost perfect setting, helped greatly to produce the necessary atmosphere of reverence and devotion.

To all who in any way helped in the production of the tableaux we say a very hearty "Thank you."

On the first Sunday of December there was no Sunday School at the usual hour of 10 o'clock. Instead the children and their parents were asked to attend a family Eucharist at 11 o'clock. As the service proceeded brief explanations of it were given at various stages for the benefit of the children. The response given to this experiment was so encouraging that we hope to observe this family Eucharist on the first Sunday of each month. We hope of course that in time every 11 o'clock Communion will become a family Eucharist.

The Christmas midnight Eucharist was well attended in spite of much sickness in the community; but the 11 o'clock Communion was a painful witness to the fact that for most of the children Christmas had no connection at all with worship.

On Christmas morning a well known and well loved "old timer", Miss Ruth Guthridge, passed from the Church Militant into the Church Expectant. Her mortal remains were buried in the Jasper cemetery, on December 27th. Miss Guthridge, and her sisters, Mrs. Milner and Mrs. Wood, have been keen and active members of the St. Mary's W.A. for many years.

When making your New Year's resolutions why not try this one: "I firmly resolve to move ahead three pews from my accustomed seat in church"

## EDSON AND ST. PAUL'S MISSION

The Rev. T. Anderson

The choir vestries are now completed, and will be of great benefit to the choir. The back of the church also is made warmer than it used to be by this addition.

The parish regrets sincerely the resignation of Bishop Burgett, remembering with deep gratitude the many kindnesses which he has done for us as for so many others, and wishing that his health may improve with greater leisure, and freedom from anxieties.

The Intermediate Girls held a mother and daughter banquet on the 6th of December, which was a very happy occasion. The Junior Girls are busy learning to do needlepoint and are making a rug for a future raffle.

Burials: Mrs. Noble Hewitt, Peers, on December 6th; Mr. Henry L. Chance, Carrot Creek, Dec. 6th; Mr. Edward Smith, Wolf Creek, December 16th; Mr. August Kneffel, December 23rd.

The passing of Mr. Edward Smith, the father of Mr. J. H. B. Smith, of Wolf Creek, will be a matter of interest and sympathy to very many friends and acquaintances in this and the Wolf



Creek district. He is one of our well-known old-timers, and had a well-liked and respected personality.

At this season of the year I should like to quote from our Rector's letter: "The success of the Christian Church in combating the wicked and soul-destructive conceptions of life that threaten every part of the world, depends on the individual Christian effort. When we relax, the evil powers we repudiate gain ground. No one else can make my witness of faith for me, and no one can make yours but you."

## The Rural Deanery of Vermilion

CLANDONALD, IRWINVILLE AND LONDONVILLE

The Rev. R. S. Faulks

Since last reporting news from this parish winter has necessitated a change in the schedule of services. Irwinville services are now at 2.30 p.m. instead of at 3.00 p.m. More afternoon services are held at Landonville than during the summer season, though for the convenience of the young people there will be a fair proportion of morning and evening services still. As roads have been uncertain, especially the side roads, services have been discontinued at Peat and Tring until the spring.

The Clandonald W.A. had a chicken supper in November, and also, later on an apron sale and tea. Owing to very cold weather and difficult roads neither of these affairs were as successful as they usually are, so the ladies are looking for better success in the coming year. The last W.A. meeting was held in the vicarage. It was also their annual, with new officers elected to begin the new year.

Last meeting of the Irwinville W.A. was held at the home of Mrs. G. Gardiner. Interesting reports were given and of special interest was the work of the J.W.A. and news of the receipt at headquarters of the bale sent in by this branch. This also was an annual, with officers all set to begin 1941 right away.

Landonville W.A.'s last gathering was at the home of Mrs. Goldsmith. Their next meeting was to have been the first Wednesday of January. As one observed that this was New Year's Day; so perhaps there will be no change, and this W.A. will start the new year in a way that will be different!

The end of 1940, as with most years, finds one wondering about the apportionment. Fortunately all points here will be able to wipe the slate clean, in spite of the troubles John Canuck, farmer, is having with low prices for all produce. It is to be hoped the ensuing year will not greatly, if at all, increase the apportionment, and the producers of primary products and the manufacturers of basic supplies will be accorded a more reasonable return for their labour.

Christmas greetings to all from the people of this parish to their fellow workers in the Diocese of Edmonton, and all good things to you in 1941. Our greetings especially to the Rt. Rev. A. E. Burgett, with our prayers for a long retirement of Health, Happiness and Peace.

## ST. SAVIOUR'S, VERMILION

The Ven. W. Leversedge

"Business as Usual" was a general slogan in England, during the War of 1914-1918—and it would appear that the idea embodied in it, has been adopted by the St. Saviour's Branch of the Woman's Auxiliary. Their annual sale of work, held on December 7th, afforded ample evidence of painstaking preparation for that event, and it is gratifying to record that the affair was crowned with success, and that the obligations assumed by the W.A. will be fully met. Well done, W.A.!

The scholars of the Sunday School once more brought gifts of toys, books, etc., to the Annual Gift Service on December 8th, for the children of the Indian School at Frog Lake; and their gifts, together with a substantial bale of clothing, donated by members of the congregation of St. Saviour's, was dispatched to Mr. Hunt, the new teacher, in time for the annual Christmas party on the Reserve.

Mrs. Lambert is to be congratulated on the success of the Little Helpers' Rally, held at the rectory, on December 13th. Ten children and their mothers attending. The writer is uncertain whether the mothers or the children enjoyed the rally most, but beyond question, it was a very happy affair. Let's have more such gatherings.

"The Happy Hour" Group apparently believe in sharing their happiness. This year the "sharing" took the form of providing a large bale of clothes, toys and Christmas cheer for a church family in a remote corner of the Vermilion Mission; and the Group discovered that happiness shared, is happiness doubled. "Inasmuch . . ."

The Sunday School Christmas Party, too, was one of the happiest ever. First came the event for the Primary Classes, and teachers parents, and children, spent a delightful two hours together. Of course there were games and gifts, but most of all there was a happy spirit which carried over into the party for the older pupils, so that the whole afternoon and evening were voted the best ever. My thanks to teachers, parents and to those whose generosity made such a party possible.

## MANVILLE MISSION

Rev. L. A. Bralant

The Christmas season is always a busy one for most people, and here in Manville we have not been slack. Whatever extra work has been involved, though, is amply repaid by the joy which this season brings to those whose hearts are touched by the love of God.

Our W.A. Sale and Tea was a great success and the money raised helped to pay the balance of our Diocesan Apportionment which has now been fully met. We are most grateful to this hard-working band of ladies for their constant help throughout the year.

The Juniors, too, have been busy in a variety of ways. November was chiefly occupied in sewing for the Handicraft Competition, and in December the young members were kept busy rehearsing a missionary play for the Annual Christmas Tree. The Christian spirit was displayed in a very practical manner when this small band of girls packed a huge hamper of good things for one of our poorer families.

The Sunday School Christmas tree was marked by the usual enthusiasm amongst the children. But what an inquisitive age this is!—one little fellow after kissing Santa Claus wanted to know



why his face was so hard! The explanation, of course, was that he had been out in the cold a long time. In the various items of their programme the children distinguished themselves and, in particular, the singing showed that hard practice had been put into the effort.

It was encouraging to have such a full service on Christmas morning. The Carol Service on the Sunday before Christmas was not quite so well attended as expected. This was a pity, for our young people's choir gave a very good account of themselves in the various musical pieces which they rendered.

Carol Services were also held at **Innisfree** where Mrs. Evans sang the beautiful Christmas hymn, "Sleep Holy Babe;" and at **Stellaville**, where owing to a wave of illness, our numbers were affected. Rosa Fielding and Fenton McHardy sang well in the trio. We hope that we shall hear more of them from time to time.

At the annual meeting at Stellaville little change was made in the officers for this year. Mr. W. Coe was elected Lay Delegate to Synod, and we welcome Mr. R. Golledge on to the vestry. In his report for the year, the Vicar noted with satisfaction the formation of the Sunday School, and the general attendance at the services. Thanks were extended to Mrs. J. E. Currey for help in the Sunday School and to Mrs. R. Golledge for her talented help at the organ.

At **Chailey** a shadow was cast over the community by the tragic death of little baby Brandrick. We extend to the sorrowing family our Christian sympathy. "Jesus called a little child."

To all readers we send New Year's greetings together with our fervent prayers that 1941 may draw us all closer together in the bond of Christian fellowship. The supreme need of the hour is that we be a united Church—united in the common aim of bringing all men everywhere to the knowledge of salvation through the blood of the Cross. "Our little systems have their day . . ."—the sign of the Swastika and Sickle may fade away, but the sign of the Cross is an abiding fact of human experience and will **never** pass away. "In this sign **WE CONQUER!**"

## Rural Deanery of Metaskiwin

LEDUC AND MILLET

The Rev. A. Elliott

In these stirring times we are proud of everything English; we are proud of our friends and families living in England; we are proud to belong to the English race, who once again have stood alone against the forces of tyranny and oppression. We are proud, too, of being a branch of that Church of England in the Mother Land who have helped her children so wonderfully and generously in the past.

The time has now come when we must bring our pride and love of the Mother Country into action. Patriotism demands that we take over our own financial responsibilities. No longer must we say we can't give to our Church what is necessary. We must say we will accept our own obligations—you dear motherland need what you have more than we do. We will pay for our Church needs ourselves.

That is the situation in this as in many parishes in the West. Are we ready for it? Are we patriots enough to do this? It means more generous giving. It means we all must give. Shall we do it; of course we will! We cannot let the Old Land, the Old Church down.

The month of January is a month of meetings for vestries, congregations, W.As. and Sunday Schools. Let us make these all meetings of happy fellowship, of getting to know one another better, of greater resolve to "carry on" amidst all difficulties—to help in all ways we can.

It would be ungenerous not to take this opportunity of thanking, in the name of the Church, all who have taken part in its work and well-being during 1940. Just to list them makes us realize what a host of them there are—wardens and vestrymen, W.As., Sunday School teachers, organist, leaders in Boys and Girls' work, A.Y.P.A. To all of these we say "Thank You" for all your work and help during the past year. And to all our people, wherever they may be, we say pray for a just and righteous peace in 1941 and may 1941 be a very happy one for you.

### CAMROSE

The Rev. A. Wallis

"Love ever stands with open hands, and while it lives, it gives."

That is the Love which seeks not her own—which bears all things, believes all things, hopes all things, endures all things, and never fails: the utter selflessness of the Saviour of mankind.

They were right, after all, who said that Christmas would not be the same this year. No one could listen to that early broadcast on Christmas morning and not feel the difference. It lay deep. This year 'twas not the surface rippled by emotion, but the depths of our being moved to prayer.

During the coming year let us keep high our courage; let us "run with patience the race which is set before us, looking unto Jesus . . ." and may God guide us, and help us not to judge, for so often we do not understand. We remember before Him the sick, the aged, and all who are weary or lonely; our Rector, and all who are working and living for His Kingdom.

**A.Y.P.A.:** Members packed a hamper for a needy family; "Inasmuch as ye have done it unto one of the least of these, My brethren, ye done it unto Me;" so there you are, young people, and thank you for helping with the decorations for the Christmas party.

Sunday, 22nd December, Choral Communion in the morning and a Carol Service at night, when the choir sang "Behold! I Bring You Good Tidings," and "Cradled All Lowly," and the boys, "Unto Us a Son Is Born." It was evident that the congregation enjoyed singing the carols.

On Christmas morning there was Holy Communion at 8.30, and Choral Communion at 10 a.m. Surely this Service of Remembrance becomes increasingly precious to us, for here, in the quiet beauty of holiness, with no fear of "tumult and shouting" we kneel to remember the Christ of "Upper Room," Who asked us so to do.

On Monday, 23rd December, we held the Christmas concert in our new hall, experiencing a glowing thrill of possession and accomplishment. A large Christmas tree stood in stately splendour, laden with gifts and silent good-will. The smaller people of the Sunday School had learned a short play, and it was very, very sweet. The A.Y.P.A. put on a one-act play which was also much enjoyed. Sickness



had interfered seriously with the practises and we would like to thank everyone who tried so loyally to do their "bit", including parents and teachers.

Our Rector extended a warm welcome to those present, and mentioned that the new building would be known as the "Howcroft Memorial Hall," followed by Mr. J. G. Baker of Bittern Lake, and Mr. W. F. Grafton, both of whom spoke briefly.

Much more could be said, of untiring labour and long hours, but those concerned would not like it; we appreciate it though and hope to prove it.

The Sunday School acknowledges donations from a friend and from the W.A. Thank you very much!

Baptism: December 15th, Janet Nancy-Ellen Flint.

### ST. DUNSTAN'S, BITTERN LAKE

The Rev. A. Wallis

A Christmas Day service was held at 11.45 a.m., with a Choral Celebration of Holy Communion. Flowers on the altar and simple decorations of spruce boughs added to the Christmas spirit.

The annual meeting of the W.A. was held December 19th at the home of Mrs. R. C. Wylie. Very satisfactory reports were given of the year's activities. All obligations have been met and a small bank balance has been invested in war certificates. The officers are the same as last year: President, Mrs. J. G. Baker; Vice-President, Mrs. Butcher; Secretary-Treasurer, Mrs. E. R. Ochner; Dorcas Secretary, Mrs. A. Birchall; and Assistant Dorcas Secretary, Mrs. E. Briggs.

As this branch of the W.A. completes twenty-five years of services on January 7th, plans are being made to fittingly celebrate the occasion some time during the year. A Corporate Communion service will be held in January as near to the date as can be arranged.

### HOLY TRINITY, TOFIELD

The Rev. A. Clarke

The Senior W.A. met in the church hall on December 5th, with six members and two visitors present. It was decided to pay the Pension Fund. Final arrangements were made for the Annual Bazaar which was held in the curling rink on December 7th. This proved very successful—proceeds from the tea, the various stalls and donations received amounted to nearly eighty dollars.

The ladies are to be congratulated upon their efforts and we take this opportunity of thanking all who helped in any way towards making the results so satisfactory. During the year various members of the W.A. have voluntarily cleaned the church weekly, and on December 20th a few ladies decorated the church very prettily with spruce, holly, etc. Another bale of clothing is being gathered together for Social Welfare and Mrs. Sinclair is busy finishing a quilt for the same purpose. Besides the usual church work, many of our ladies have been busy sewing, knitting and packing parcels for soldiers and sailors here and overseas. A really busy time—but what a privilege to be well and able to work for others.

The Junior W.A.: Meetings were held on November 23rd, November 26th and December 14th. The Juniors realized six dollars from the sale of candy, bran-tubs, and a little woodwork at the Bazaar—and so were able to buy a second-hand gas stove for the Mission House.

A happy Christmas party was held at the home of Mr. and Mrs. J. W. Robinson, on December 24th, from 2 to 5 p.m. After enjoying games, new and old, lunch was enjoyed, after which Christmas stockings and gifts of books, etc., were presented to those present from the gaily decorated tree. The usual bags of apples, oranges, nuts, etc., were handed to the guests on departing. It was a very happy affair.

Services have been held regularly—Mr. Don Edwards and Mr. J. W. Robinson each taking services. We were very pleased to have Archdeacon Tackaberry celebrate Holy Communion on December 22nd.

Sunday School has also been held regularly—some of the pupils have been very faithful throughout the year.

We were glad to welcome Ken Baptist, on holidays from Vermilion School of Agriculture, at Christmas Communion. Edith Grace Robinson who was recently operated on for appendicitis returned to her home Christmas Eve and is convalescing here.

The Season's Greetings and Best Wishes for 1941 to all our friends throughout the diocese from our W.A. and church members here. May you one and all be blessed with Health, Happiness and Success during the coming New Year.

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Rev. J. C. Matthews.....9537 109th Ave.

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Rev. W. H. Hatfield, Rural Dean....9014 85th Ave.

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Rev. A. Elliott.....

### Good Shepherd

Rev. W. Edmonds .....11146 91st Ave.

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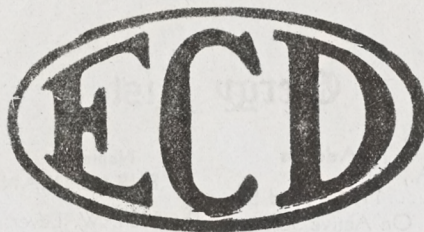
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